The Womens
Missionary Magazine
of the United Presbyterian Church

VOLUME 47 JUNE, 1934 NUMBER 11

HOME MISSION STUDY—THE CITY

OUR CITIES AND HOW SHALL WE EVANGELIZE THEM?

By The Rev J. Campbell White, LL.D., Pastor West 44th St. United Presbyterian Church, New York City, N. Y.

OUR cities now constitute the major part of our population. Of the 122,775,046 persons in the United States—

53,820,000 are in the country and
68,954,000 are in towns and cities.
58,279,000 are in cities of 10,000 and upward.
9,097,200 are in cities of 10,000 to 25,000
49,181,800 are in cities of over 25,000 population.

The moral standards of our cities deeply influence our whole nation. Organized evil of all kinds has its centers in the cities.

It is easy for church members to get lost religiously in a city of 25,000 people. Many persons moving from the country to the city do not transfer their church membership. In some instances the main reason for this is to retain burial privileges in cemeteries belonging to country churches. Thus does the privilege of burial contend with the greater interests of the present spiritual life.

Not a few city influences tend to make people careless religiously. Many churches are not very friendly to strangers. Some people stay away from church because they do not want to give money. Others make excuse that they need the day for recreation.

MOVING PICTURES

Are in active competition with the churches in many places, as are other commercialized amusements. There are 22,600 movie theatres in the United States, with 11,300,000 seating capacity. Many of them run continuously, giving the same show five or six times daily. Movies are attended in the United States by 115,000,000 persons each week. About 40,000,000 of those are young people. America spends $500,000,000 a year on commercial amusements; Coney Island in New

York City entertains over 20,000,000 people a year.

"It might not be too much to say that the commercial amusements are as influential a force for education as we have, not excepting the public schools" declares the official Report of the White House Conference, 1930. "The findings of the report show that their influences are in the main unwholesome. They largely affect the children of those parents with fewest resources in themselves for constructive recreation."

AUTOMOBILES COMPETE WITH CHURCHES

Automobiles take millions of people to the country over the week-ends. Of the 860,000 automobile accidents in America in 1931, 149,380 occurred on Saturdays and 151,890 on Sabbaths. Of the 34,400 killed, 6,990 were killed on Sabbaths and 6,060 on Saturdays. Of the 997,600 persons injured, 175,060 were hurt on Sabbaths and 173,180 on Saturdays. These figures suggest something of the enormous use of cars over the week-ends. Not many of these accidents occurred on the way to church!

DIVIDED DESPONSIBILITY OF CHURCHES

Protestant churches are greatly weakened in the cultivation of their fields because of so many churches operating in the same area. Catholic parishes cover definite and exclusive geographic districts, but Protestant parishes know no such limits. So no Protestant church cultivates its field as it would if it felt that it was exclusively responsible for a given area. It would be an enormous advantage if there could be some definite subdivision of territorial responsibility among Protestant churches in each community. As things are, multitudes of people are lost to the church in large cities, simply for lack of someone to take a personal interest in them. Many individual apartment houses in New York City have one hundred families or more living in them. One may live in such a house for years and not know personally a half dozen of the other families living under the same roof. Access to many of these houses is deliberately made very difficult. Doormen are responsible for keeping strangers out of the house altogether, unless they know the people they wish to visit. This tends to make church work more difficult.

NEW YORK CITY AS A MISSIONARY FIELD

New York City, in 1930, had a population of 6,930,446. Of these there were:

(1) foreign-born whites, 2,293,400; (2) native whites of foreign parentage, 2,211,761; (3) native whites of mixed parentage, 576,864; (4) Negroes, 327,706; (5) NATIVE WHITES OF NATIVE PARENTAGE, only, 1,505,200.

The Religious Census (1926) for New York City gives the following figures:

Church members, all denominations, 4,079,501; of whom, Roman Catholics, 1,733,954; Jews, 1,765,000; Protestants, 580,547.

In a number of our great cities, the Protestant churches are weak in numbers, compared with the Roman Catholic population. Fifty years ago we had seven United Presbyterian churches on Manhattan Island,

New York City, with a combined membership of 1230. Now we have only two churches, with a combined membership of 260. This does not look like evangelizing New York, so far as our Church is concerned.

HALF THE CHILDREN OF AMERICA UNREACHED

Perhaps the most startling fact about our American life is that we are allowing half the school children of the nation to grow up without moral and religious training. Any community that would allow one-half of its children to be illiterate would be in disgrace. Is it not more serious to have 50 per cent of our youth spiritually illiterate?

What chance is there for boys and girls to resist their inevitable temptations if they do not know definitely the things that God hates and forbids, and if they do not know how to pray? Is it any wonder that we have a growing and almost overwhelming problem of crime? The financial cost of crime is over six billions of dollars annually. This is over 100 millions every week. Crime, every week, costs three times as much as American Protestantism gives to foreign missions in a year! Over 6 per cent of the entire income of every American citizen goes to meet this one item of expense. Yet the financial cost is far less serious than the moral and spiritual cost. Millions of boys and girls going into sin, without the restraints and help of being taught about Christ, is a cost fearful indeed to contemplate. What is going to be the moral atmosphere around our children's children in the future if we allow this situation to continue?

NO EXCUSE FOR NOT REACHING THE CHILDREN

Whatever excuses we may have for not reaching adults who ignore the church, we have no reasonable excuse for not reaching their children. In most cases, even where parents are religiously careless, they prefer to have their children instructed. This much conscience is left in a great majority of instances. And the children themselves are waiting for some one to show an interest in them. They are the most responsive persons in the world to any genuine interest and friendliness on the part of older people.

God has planted the religious instinct so deeply in human nature that children are quick to respond to religious teaching by persons who are transparently sincere. The fact is that normal children are asking all sorts of questions about life that can only be answered in terms of Christian faith and life. What emphatic urgency Christ gave to reaching children when He rebuked His followers for keeping the children away from Him and said: "Suffer the *little* children to come unto Me, and *forbid them not*, for of such is the Kingdom of God." (or, unto such belongeth the Kingdom of God as the margin reads.) By the declared will of Christ, all children have a moral right to be taught about Him.

THE PLAY INSTINCT

I believe that play is as instinctive as religion. Kittens play; puppies play; calves play; colts play; children play. And if older people play with children, they win their confidence and friendship and open wide

Vacation Bible School Group 1933, 44th St., Church, N. Y. Registration 94

the gates of fellowship about all questions of life.

If the Protestant churches would use wisely the play instinct of children, they could make it the means of universal religious education, at the age when such education makes the deepest impression.

OUR EXPERIENCE IN NEW YORK

Our experience in the West 44th Street Church, New York, bears out this declaration. With very limited facilities, we have offered these freely to the neighborhood children for supervised play. And nearly 200 boys and girls have come in and put themselves under our personal instruction and influence, both in play and in religious teaching. This is more than four times as many boys and girls as we have in the Church and Sabbath School. And it is in a neighborhood that is 90% Roman Catholic and Jewish. If it can be done here, there must be very few places in America where it would not be possible. If the Protestant Churches generally in America were to reach even twice as many boys and girls of their neighborhoods as they are now doing, it would go far toward covering the nation with a network of religious training for youth. What can be a more urgent need than this at the present time?

BETTER EQUIPMENT NEEDED

We still have a great battle with the demoralizing influences of the streets, where these boys and girls *must* do the bulk of their playing and where, as a matter of fact, they spend much of the time after school until late bedtime. Twelve millions of children in America have no place to play but the streets. About 6,000 of them are killed each year by automobiles and trucks. Forty thousand more are maimed, and millions are demoralized by the evil influences that abound.

Instead of the ordinary church equipment, we would like a working

plant where from 500 to 1,000 boys and girls could be profitably employed for the bulk of all their leisure time. This would mean not only facilities for play, but for handwork of different kinds, for music, dramatics, and various special projects in which either boys or girls might be interested to work under supervision. We also desire residential quarters for volunteer workers among boys and girls. In the small Church House which we have, the resident workers are able to accomplish many fold the helpful contacts with the boys and girls that others have who do not live on the premises. So we hope that others will join us in prayer for better facilities that we may work out a much more complete demonstration of the possibilities of such work.

TRAINING LEADERS OR SIMILAR DUTIES

We conceive it to be most important to train young men and women to develop this type of work among boys and girls. Surely, many churches will decide to undertake more of this program within the next few years. And for this, some experienced leaders will be of very great value. In our enlarged equipment when it is provided, our dream is to train many leaders to help meet this need. Three and a half years of intimate contact with a desperately needy community has deepened our conviction that the church of our day has no more imperative call than to win millions of boys and girls to Christ, as the surest and best way to evangelize the homes of America.

BEGINNINGS

By Mrs. Jennie Graham Nicol, Los Angeles, California

BEING transferred occasionally from one congregation or mission where I have been serving to another, my method of beginning the work varies according to the conditions I find. To illustrate, if there is a United Presbyterian congregation in the community, I first consult the pastor, to learn if he has plans for my work. If not, I begin with the names and addresses of the children of the Sabbath School. Calling in these homes I always find some parents who have no connection with any church, or have not had for many years.

If I am sent to a new district where we have no church I make a study of conditions that prevail. Then I begin a house to house canvass, inquiring for the children that are not attending Sabbath School, and for adults that are not connected with any Sabbath School or church. Before I have finished the canvass, unless it is a small district, I devote a portion of my time to the "follow-up" work, getting acquainted with the "grown-ups" and with the children in their homes. When the work is once begun, whether in a new district or otherwise, it just grows and grows.

As I meet children coming from school I talk with them briefly, and then ask if they are attending any Sunday School. If I said "Bible School" or "Sabbath School" many

of them would not understand what I meant. As I encounter children whom I have met previously, they often tell me of other children who do not go to Sunday School. One boy who was a great talker and who had become quite interested, accosted me on the street one day with, "I'm coming next Sunday, and I have a chum that lives in a green house on ..... St. I want him to come with me. You go and see him, will you?" I assured him that I would go, and thanked him for the information.

When calling, I often ask women if they have any acquaintances who might be interested in having me call upon them. I often get favorable replies. In these and other ways I am able to contact those whom I have not met, and I never fail to express my gratitude to all who help me in this manner.

Wherever I am located I consider it one of my duties to be at the entrance of the building early to greet all who come, giving the most attention to those whom I have invited and who have come for the first time. In some places where I have served, I have been a substitute for absent teachers for each department in the Sabbath School. In the field where I am now working, I am Enrollment Secretary, Cradle Roll Superintendent, and teacher of a class of eighteen girls. In short, I strive to assist in every possible way in the service of the Master.

A TYPICAL WEEK OF A CITY MISSIONARY

By Miss Mary Jamieson, Seattle, Washington

AS the Sabbath is the first day of the week, I will begin with the narration of my Sabbath activities. In Spokane, Washington, where I was working there are four United Presbyterian Churches.

For some months I taught a High School Girls' Bible Class in the Second Church. Then I remained for the preaching service.

In the afternoon at three o'clock, I had a Junior Missionary Society at the Third Church. This was a very interesting group. The children entered heartily into Bible drills, memory work, mission study, and hand work.

In the evening at the First Church, I had two Christian Endeavor societies. The Intermediates met at 5:30 and the Young People at 6:30. Following the meetings I remained for the evening service.

The evenings of the week were taken up with missionary meetings, Christian Endeavor affairs, choir dinners, Bible School teachers' and officers' meetings, and committee meetings. On a few occasions on "Church night" at the Third Church, following the dinner, while the older people were having their Bible or Mission study, it was my responsibility to take the children to another part of the church, and lead them in choruses, Bible memory work, and tell them Bible and missionary stories.

The mornings and afternoons were devoted generally to calling.

There were some exceptions. Two afternoons each week were occupied with club work. One afternoon I had a group of Intermediate girls. The other group was made up of Junior boys and girls. Both groups busied themselves in making articles that were sent to Mission stations, with the hope that they would bring joy and gladness into the hearts of other boys and girls.

One morning in May when making calls for the purpose of seeking Daily Vacation Bible School pupils, I noticed that there was a family living in what had been a vacant house. I saw three small boys running around in the yard. They looked like good prospects. The father came in answer to my knock at the door. I told him I was from the United Presbyterian church and that I was looking for boys and girls, men and women, who did not go to Sabbath School or church, and inquired if they had any church affiliations. He replied as most men would in similar circumstances, "I'll call my wife". When the mother came, I again explained my mission. A smile came over her face and she said, "I'm so glad you came. I have been wanting to send the oldest boy to Bible School, but didn't know just where to send him". I assured her that our Bible School was the place for him, and that we wanted him to come. This lad was six years old. I asked about the other boys whose ages were four and two. She thought the four year old boy was too young to attend Sabbath School, but readily gave me the baby's name for the Cradle Roll. After some explanation about our Daily Vacation Bible School she promised to send the oldest boy. He came faithfully, but was very timid. In fact he was so shy that the teacher of the Primary Department thought he wasn't learning much. However, after a few days the mother came with her son. His glowing reports of the school interested her and she told us how much her boy had learned.

The next Sabbath the mother came to Sabbath School bringing all three children with her. Before long she was the means of adding seven more to the Sabbath School roll. In that home the Sabbath School papers and memory verse cards were treasured and exhibited to chance visitors. The lesson stories were repeated to the children of the neighborhood. Does it pay to teach the Word of God to a small boy?

WHAT DOES A HOME MISSIONARY DO?

By Miss Sallie E. Dickey, Chicago, Ill.

DRIVING one day in a hilly district of Colorado, we came to a small settlement and could see on the hillsides round about, cottages here and there. The preacher who, that day, was our "Pathfinder" pointed these out to us and said—"There is no church nor Sabbath school of any kind to provide a place of worship and religious training for the people who live here and in the hills for miles around." Two

or three summers ago, while vacationing in the mountains of New Mexico we were driven frequently past a mining town of 2,000 people and each time the conversation turned to the people of this village, and those living in the hills round about, for whom no denomination had provided either church or Sabbath school.

From the religious survey of a few years back—and from the more recent one—as well as from personal observation it is appallingly evident that the two instances given above are far from unique.

The recent survey of 222 towns, with under 5,000 population, in one of our *oldest* states, showed that 83 of them had too many churches—17, in fact, had a church for every 161 people—a few had about the right number, (one for each 1,000) and 33 had far too few—but taking the entire population of the state, "50.9 *per cent were entirely without a church, Protestant, Roman Catholic or Jewish.*"

The small towns and rural districts in many of our states show a like condition—large areas where the villages are small and the people scattered—have been left apparently without the Christian church having given them a thought.

It is well known that large cities are inadequately "churched." We are told (another fact from the survey) that within a half-mile radius of Times Square, New York City there live one-tenth of the adult population of the United States and 1½ million of transients. In the same area are 20 *churches!* or one church for how many adults? Compute it yourself—one-twentieth of one-tenth of two-fifths of 120,000,000—!! And it is to be presumed that there are some *children* there too. All large cities have their newer-residential portions; many of them have as yet no church, with the nearest one too far for little ones to walk. Transportation is often limited and, in these days, money is too scarce to pay for it if a bus were at the very door.

The people living in the small towns and in the isolated places are the same as dwell in our cities, large or small, "down town" or in the suburbs. They are for the most part, Americans—native born or naturalized. They are white or black or red or brown and many strangers are among them; all alike are precious to Him who loved us and gave himself for us and who called us, who call ourselves "Christian," to work with Himself to bring them to Him, to help them find a place to worship Him—to give them the means of Grace."

A. B. McDonald, winner of the Pulitzer prize in 1931, for best reporting, was asked to write a story about the best man he ever knew. This is what he wrote:—"The best man I ever knew was a preacher in a little Canadian village. He preached in three villages, riding on circuit, helping people. He did that for 60 years and died possessing a black broadcloth coat and $25. A great man; a great life."

Looking back down through the years in the history of our country we see men (and women), Home missionaries we call them; of how many of them might this same story be written! We see them starting

Sabbaths Schools, starting churches, teaching the children, organizing congregations, founding colleges and even universities, opening hospitals, building orphanages; gathering the people for teaching and for worship—in dwellings, in storerooms, in stables, sometimes out in the prairie, under the trees; anywhere where people could be got together. We see them visiting in the homes, encouraging people, praying with people—"Riding on Circuit" (or walking) helping people in many untold ways.

And we see them today, Home Missionaries, men and women, following these same trails in this still great "Mission Field" of the United States of America. In some places the radius of the "Circuit" is still long and must be ridden. In others it can be walked—but they are doing the same things—starting missions, in little wooden buildings, in garages, in storerooms, in dwellings, in some places out on the prairie, or under the trees. They are starting Sabbath schools, organizing congregations, b u i l d i n g churches, etc., etc., and visiting in the homes. In these days some of the old congregations, started by these pioneers have, for various reasons, become weak; they need help, financial and otherwise, so a Home Missionary is sent.

Details are hard to give but one wishing to know them can look through her own congregation and note all the various organizations; they all have had to have a *beginning*. In most cases the beginning has been made by the missionary—man or woman. Visiting in the homes is still a part of the help that may be given. Sometimes just a cheerful friendly visit gives courage to hold on in these days. Arriving at a home one day a mother of eight—and *cook* for a dozen—was found hot and tired, over the ironing board. The caller said, "You are busy, I'll call again," and turned to go but the tired woman cried out, "Oh, no, don't go. Come in. I'll rest a bit and when you're gone I'll work just a little faster and catch up." The caller was tired, too, and the little rest was enjoyed. Just a short friendly visit and a prayer together and many of the tired wrinkles were ironed out, not only from the face of the tired mother but from that of the caller as well; and afterward the lady said—"It was so much easier after the little rest and the prayer."

This could not be written without some *study*, neither can Bible classes be taught nor meetings prepared for and led. So the days are all so full and so short and delightful. What does a Home Missionary do? He "Rides on Circuit" (or *walks*) "Helping people."

On every side the walls are down,
The gates swing wide to every land,
The restless tribes and races feel
The pressure of Thy pierced hand;
Thy way is in the sea and air,
Thy world is open everywhere.

Frank Mason North, in
Christian Advocate.

"THEY OF ITALY SALUTE YOU"

Being the story of one of our Missions among the Italians

By Mrs. Dorothy Caliandro, West New York, N. J.

PARALLEL with Manhattan Island on the west bank of the stately Hudson river, there lives a people—almost a million in number—having the same economic and moral problems of the millions across the river, in the big city. This whole metropolitan area could very well be considered as the City of New York. Of the 4,546,875 Italians in the United States, as reported in the Government Census of 1930, nearly 600,000 live in New Jersey. The majority of these have made their abode, due to industrial conditions and the proximity to New York City, along the Hudson river.

The United Presbyterian Church, through the wise recommendation of the Presbytery of the Hudson, in 1924, accepted the blessed responsibility to reach with the Gospel message some of these people from sunny Italy. Using the services of a well trained and consecrated young couple, the United Presbyterian Board of American Missions and the Women's General Missionary Society have co-operated in establishing a most flourishing Christian center in the midst of a large Italian Colony, in West New York, N. J.

In these ten years, 150 adults have been received into Christian fellowship on confession of their faith in the Lord Jesus Christ, and 300 families have been reached and influenced by the regenerative, progressive, life-giving Gospel of Jesus Christ.

About 350 children have come directly under our Christian instruction for a number of months to actually make an impression upon them, and at present the constituency of the Mission, which bears the names of CHIESA del REDENTORE (Church of the Redeemer), is made up of representatives of over 125 families. These represent a mighty force for righteousness in the community. This is evidenced by the esteem and prestige which our Church enjoys in the Town and for miles around. An outstanding leader stated, at the time our beautiful and adequate Church building was dedicated, "This is the most important event which has taken place in North Hudson in many years". (North Hudson is the region north of Jersey City, comprising a group of Municipalities with over 250,000 population).

And he was right! For in these years, men and women, boys and girls who have come under the benevolent influence of the Church of the Redeemer, have shown, aside from the experience of a genuine religious conversion, a most marked progress civilly and socially. And here we might refer to the century old question, "What is faith without works"? For, not one of the numbers mentioned of adults or children of our Mission, has had anything to do with courts or with the police. And this is not only true of what happens in the better communities into which some of our people move after a while, but it is a fact and a well known one in our community where, due to the indus-

trial and cosmopolitan character of the population, criminality is high. And yet, our recruits are not picked from the better class; they are the common, average immigrant type of people.

We truly rejoice in this evident accomplishment and thank God, our common Father, for these blessings.

It may be of interest also, to know that among our converts we have had two former priests, one from an important parish in Rome, the other from a town in southern Italy. Also a young monk and a president of a lay Roman Catholic organization who came to know the light of the Gospel while he was canvassing the community and collecting money for an Italian Saint Festival.

As frequent visitors and attendants of our Sabbath and weekly services, we have had school teachers and others engaged in the professions from Italy, and former officers of the Italian Army and Navy, and men and women in all walks of life.

There is still a most fertile soil for the Gospel seed in the hearts of valiant and brave sons of Italy, and so fertile is that soil that the seed soon germinates into vigorous fruition.

Did not his ancestors make Christianity's greatest interpreter and expositor, Saint Paul say, "I thank my God through Jesus Christ for you all, (Romans) that your faith is spoken of throughout the whole world"? And was it not the faith of another Italian living abroad that made the Son of God, Jesus himself, exclaim, "I have not found so great faith, no, not in Israel? (St. Luke 7:9). Yes, He who knew the past, present and future, the Omnipresent and Omniscient One did marvel at the wonderful faith exhibited by that Italian! And what of Cornelius and that other Italian Centurion on Calvary who for the first proclaimed Christ to be truly the Son of God? Recently an historian, Charles Edward Russell, stated in the New York Tribune, "There is no blood like the Italian". And the time has come when we should know more about this great race.

To the testimony of the Bible, we might add, if we had the space, that of History. However, we must say this much in the prayer of the great Poet Milton, that the Italians throughout the centuries,

". . . kept Thy Truth, so pure of old,
When our fathers worshipped stocks and stones."

To speak of the progress of the Gospel among the Italians in America would seem almost superflous then. Much has been accomplished and thousands have openly declared themselves as followers of Biblical Christianity. Everywhere, in the industrial areas and the cultural centers, in the mining districts and in the banking circles, (yes, large savings of American people are entrusted to bankers, sons of immigrants), on the benches of our courts, in the office of Mayors, in the schools, (there are about one thousand Italian School Teachers in the Public Schools of greater New York), everywhere, the Italian population has been effectively permeated with the Gospel Truth preached and taught faithfully by Italian Ministers and Missionaries.

Those Italians who have been reached by the Gospel are showing

the Way to others and are beautifully reflecting the Spirit and Ideals of Jesus Christ in their leadership.

In opposition to this we see, to our regret, the destructive influence of foreigners who have not been reached by the Gospel of Salvation and regeneration.

We proudly point out the success of the Church's Missionary endeavor among "the stranger that sojourneth with you".

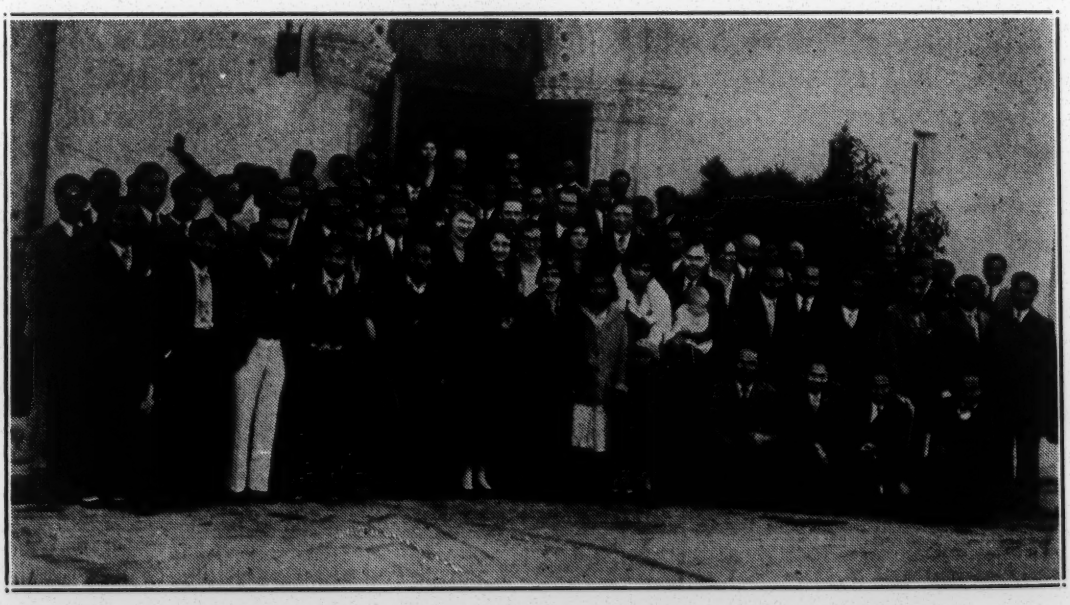
In closing again we borrow from the Sonnet of Milton, believing it appropriate to our subject, the work among the Italians in America.

"O'er all the Italian fields, where still doth sway
The triple tyrant; . . . .
. . . having learned THY WAY,
Early may flee the Babylonian woe".

THE FILIPINO CHRISTIAN FELLOWSHIP

By The Rev. A. W. Webster, Pastor United Presbyterian Church, Salinas, Cal.

IN 1920 the Filipino Christian Fellowship was organized in San Francisco, and since then has spread to the various centers in California and eastern centers where there are groups of Filipinos. The chief centers of the Filipino Christian Fellowship of California are in San Francisco, Oakland, Los Angeles, Sacramento, Stockton, Fresno, El Centro, and Salinas. The Christian work among the Filipinos of the United States is so recent in origin that there is practically no literature upon the subject. During the years 1926-28, there were about 950 Filipinos in Detroit and vicinity, but since then that number has materially diminished. In 1920 there were about 1500 Filipinos in Chicago, but by 1930 there were only between three and five hundred. In Chicago there is a Filipino clubhouse at 300 Hamilton Avenue



Members and Friends of the Salinas, California, Filipino Christian Fellowship. The picture was taken on a Sabbath afternoon after the Church Service

where good work has been done in providing social life for them. Many Filipinos are drawn to New York city, and there a full time Christian work is being carried on. There are about fifty thousand Filipinos in the entire country. Of that number some three thousand live within a radius of twenty miles of Salinas. This constitutes the largest rural group of Filipinos in the United States.

In order to understand the reason for this large group of Filipinos it is necessary to have a background of the agricultural conditions of the Salinas Valley, and this also helps in comprehending the nature of the religious work done among them.

AGRICULTURAL LABORERS

The Salinas valley is one of the large valleys of California, running north and south over one hundred miles, enclosed by the Santa Lucia mountains to the west and on the east by the Gabilan range. It is a funnel shaped valley, about twelve miles wide at its mouth and running to a point at the Cuesta grade about 125 miles to the south. The Salinas river is one of the few rivers in the country that runs from north to south.

The southern end of the valley is mainly dry farming, but the northern end, toward the mouth of the Salinas river, is given up largely to vegetable farming. The rich adobe soil makes this one of the finest agricultural sections in the whole country. The cool climate, with the morning and afternoon fogs during the summer months, is especially suitable for the growing of head lettuce of the finest quality.

Two-thirds of the lettuce consumed in the United States is grown in California, and two-thirds of that grown in California is grown in the Salinas and adjoining Pajaro valleys. In the height of the season, from 200 to 300 carloads of lettuce will be shipped out of Salinas in a day. Other crops grown are: artichokes, green peas, dry beans, cauliflower, potatoes, tomatoes, carrots, spinach, garlic, onions, barley, sugar beets, wheat, hay, and miscellaneous seed crops. Dairying and fruit are also major industries, but the work of the Filipinos is confined almost entirely to the vegetable crops.

The actual work in the vegetable fields is done by "stoop labor". We are told time and time again that the white man will not do stoop labor, and therefore we have the importation of Filipinos who do practically all of the work in the fields. There are also large numbers of Japanese, but they generally work for themselves and do not go out on contract labor. The stoop labor, thinning and weeding, is done by a short-handled hoe, the little Filipino bending down, going down a row at an incredible rate of speed. Their pay has just been raised, April 23, 1934, from twenty-five cents to thirty cents an hour. The man raising the crops, the owner or leaser of the land, does not deal directly with the laborer but with the labor contractor, generally a fellow Filipino, though sometimes a Japanese. The labor contractor builds his own bunk houses, long one story shacks, each shack housing about thirty Filipinos. A labor contractor will handle from twenty to a hundred or more Filipinos. He furnishes not only the bunk house

but also the meals, transportation to and from the fields where his men are to work, and generally supervises their work. For this service, bunk, meals, and transportation, he charges his men sixty to sixty-five cents a day apiece; and receives also from the grower five per cent of the wages of his men. When times are slack, he also looks after those who have lost their money in the gambling joints and brothels of the community. Needless to say, the contractors are the brightest and most dependable of the Filipinos. Some of them become very well off.

BUSINESS MEN

A number of the Filipinos are also making good in business. Exclusively Filipino hotels, barber shops, restaurants, newspapers, are prospering. Filipino investments and savings in the Salinas valley are estimated at about a million dollars. There is also the prosperous Filipino gambler, who grows rich on the love of his countrymen for the gaming tables. The laborers in the field save very little. Their money is spent on clothes, for they love dress, gambling, women, and booze. Their patriotic leaders are doing their best to win them from the vice centers and to inculcate habits of morality and thrift among them.

During the winter months of November to February many of them migrate to the Imperial Valley. The vast majority of these workers are unmarried young men, chiefly in their twenties. The labor contractors, gamblers, professional men, and merchants are practically the only ones married. This vast number of unmarried young men, without any normal feminine society of their own people, creates an unnatural condition, and is a breeder of vice. In Salinas are brothels catering solely to these young Filipinos, unmolested by the police, and sanctioned by the sentiment of the average business man of the community. There are two arguments used for the countenancing of this open vice district. The one is that "our girls", the white girls of the community, would not be safe on the streets if the Filipinos were not allowed such a permitted and segregated district. The other is that if Salinas did not provide such a district a neighboring town would; and, terrible to contemplate, money which should be spent in Salinas would thus go to this neighboring town. This last is the clinching argument for the permitting of vice, gambling, and bootlegging, all three of which flourish, with periodic cleanups, in Salinas.

THE RACE PROBLEM

The inter-racial problem is inevitable under these conditions. Recently there was enacted the law in California forbidding intermarriage between whites and Filipinos. Previous to the enactment of that law there was some intermarriage, but very little. A number of white women have, however, married Filipinos. Their lot is not an especially enviable one, as is generally the case in inter-racial marriages. They are practically cut off from their own race, and are looked down upon by the Filipinos themselves. The racial problem is evident in the moving picture houses, where the young Filipino boys have a tendency to sit down beside white girls. As a result, in every picture house there is a section set aside for Filipinos.

They are not allowed to sit where they please. The racial problem is evident in the Churches also. The plain truth is that these young Filipino boys are not wanted in the white churches of the community. Why? Because they inevitably drift into the young peoples' societies, and begin going with the church girls. This, of course, creates a problem which it is better to avoid by avoiding the mingling of the two races even in the Church.

A cartoon in a recent Filipino journal portrays the condition of affairs among the Filipinos. A young Filipino is pictured before the door of a brothel, where he is most cordially invited to enter, but every other avenue to the life of the white man is cut off. The result is that the Filipino does not come into contact with normal, decent white life. The missionary in the Philippines has often given to him an idealistic picture of life in Christian America; but his actual experience in America with Americans themselves is largely confined to vice, gambling, and booze. It is a terrible indictment upon "Christian" America.

Their own Filipino women apparently occupy a very high position among them. In their great banquets the women are among the best orators, and their voice is freely heard. The women are called upon in counsel, and their counsel is often sane and sensible and emphatically given. Many of them are very pretty. Needless to say, the few eligible native Filipino girls are much sought after. They carry themselves as girls will who know they are pretty and popular. The more sensible of the Filipinos have no desire to contaminate their blood with the sort of white blood with which they may intermarry, but much prefer the girls of their own blood. Whether the voice of the women is as influential in the islands as it is here, I do not know. Their influence here may be due to their fewness in relation to the men, and hence their greater desirability.

The Filipinos of the Salinas valley are chiefly of three tribes, the Tagalogs, Ilocano, and Visayan. There are practically no Igorotes or Moros.

STUDENTS

These young Filipinos are, many of them, extremely desirous of securing an education. Not many are found in the grammar grades, for there are few families in the valley, but a considerable number are found in the Salinas Union High School and the Salinas Junior College. In November, 1933, the enrollment in the grammar schools of Salinas was 1840, of which number only 3 were Filipinos. The enrollment of the High School and Junior College was 1030, of which there were 10 Filipinos in the High School and 12 in the Junior College. This graphically shows the small number of families in Salinas. These High School and Junior college students are much older than the average American students, some of them being in the late twenties and early thirties. Many of them work their way through school by serving as house boys. Many of these students are not especially brilliant, and keep on going to school year after year as though it were their life work. Often they will go to the middle west to some university and

then back again to a California school. Among the Filipinos of the valley are a number of graduates of the Junior College, University of California, University of Hawaii, University of Wyoming, and other colleges and universities.

Mrs. C. B. Sales,, (left) secretary of the Filipino Women's Club of California. Mrs. C. C. Morales (right) president of the Filipino Women's Club of California. Mrs. Morales and Mrs. Sales are wives of prominent Filipino business men of Salinas. They are active in the work of the Filipino Christian Fellowship.

The Salinas Filipinos have their own newspaper, *The Filipino Mail*, printed chiefly in English, though part of it is printed in Ilocano and Tagalog. The editor, Mr. Louis Agudo, is a graduate of the University of Hawaii, secretary of the Filipino Christian Fellowship, an orator of no mean ability, and generally a very able and level-headed young man.

CHRISTIAN SERVICE

I have not yet mentioned the Christian work being done among the Filipinos of the Salinas valley because a general background such as I have endeavored thus briefly to give seems essential for any partial understanding of the problems presented in the Filipino Christian work.

The work among them was started by the Congregational Church, which supported a local Filipino pastor, Mr. P. F. Royola. Mr. Royola did splendid work among them. He was an ordained minister, a married man with seven children, and a salary from the Congregational board of $50.00 a month. As Salinas has the reputation of being the highest priced town on the Pacific coast, this more than taxed his ingenuity to make ends meet, so he sold insurance on the side. Some of the local people were also interested in his work and helped him financially. Mrs. Royola, however, was not well in Salinas. She longed for the hotter climate of the islands, and finally persuaded her husband to move back to the Philippines.

After the departure of Mr. Royola in 1931, the Congregational Church gave up the work here. The Presbyterian Church, U.S.A., and the Methodist Episcopal Church assumed sponsorship of the work jointly, and sent as missionary Mr. Vicente G. Guerrero, a young unmarried man. Mr. Guerrero remained for about a year during

1931-1932. He endeavored not only to work among the Filipinos of the Salinas valley but also to extend his work to the adjoining Pajaro valley, centering in the town of Watsonville. The Filipinos of the Salinas valley felt that they were sufficient in numbers and importance to warrant full time work, and consequently became dissatisfied with Mr. Guerrero. He was an able and consecrated young man, not an ordained minister, but a man of fine Christian experience and example.

In the spring of 1933, Mr. Juan Callao was sent as missionary by the joint Presbyterian and Methodist boards. His salary was fixed at $75.00 a month, $50.00 to be contributed by the Presbyterians and $25.00 by the Methodists. The latter, however, failed to make any contributions to the work, so that at the beginning of 1934 the work was taken over entirely by the Presbyterians. Mr. Callao did not prove very satisfactory to the Filipinos, for it seemed impossible for him to stay away from San Francisco. Although he refused to go to the various camps around the valley, where his chief work lay, on account of the cost of gasoline, he still had money enough to take weekly trips to San Francisco, 109 miles away. He finally resigned March 15, 1934, and Mr. Ambrosio Patacsil was appointed to take his place.

Mr. Patacsil graduated last spring from the University of Wyoming. He comes well recommended as a Christian worker, and has already made a favorable impression on the Salinas community. Although a Tagalog, he has been well received by the Ilocanos. He has taken hold of the work in splendid shape, and much is expected in the future under his able leadership.

There are, in 1934, about 120 Filipino camps in the Salinas Valley. While it is impossible to contact all of these camps, the Filipino pastor endeavors to preach in the most important of them at least one evening a month. He must be at the camp early, about 7 o'clock, for most of the boys right after supper take a bath (they are very cleanly and every boy takes a bath every day) and then go immediately to bed, for the work in the fields starts very early in the morning. When the crop is ready to harvest they will be in the fields loading the boxes at 4:30 a. m. They do not work much on hot days during the middle of the day. Not all of the boys come to the services, but generally about twenty to thirty can be assembled. Often the Filipino pastor will take one of the American ministers to preach for him, a rather difficult task for the American pastor since it is impossible for him to guess how much of what he says penetrates. The American pastor feels as a missionary in some foreign land as he stands at the head of the table in a dimly lighted long low shack facing and preaching to these little dark-skinned impassive faced islanders.

Services are held in Salinas every Sabbath afternoon, an afternoon Sabbath School and Church service. These are very poorly attended, for the lettuce men of Salinas make no distinction between Sabbath and any other day. When the Sabbath is taken as a day given to pleasure instead of worship, men find that it is taken from them as a day of pleas-

ure even and made a day of work. That has happened in California, where "blue laws" are execrated, and where the Sabbath is the day for the beach and the mountains but not for the Church. The result is that there are probably more people forced to work on the Sabbath day in California than in any state in the union. The lettuce packing sheds are working at full tilt, tractors are going in the fields, weeding, thinning, picking go on as usual.

There is no day of rest and worship. Because man has denied the Sabbath as a day of worship, it has been taken from his as his "natural" right as a day of rest. These afternoon services are held in a rented church, which is not very satisfactory. Few of the children and women attend, though it is hoped that under Mr. Patacsil this service will become a real power for Christ among the Filipinos of Salinas. Mr. Patacsil is ably assisted in his work by Mr. Gordon, a former agricultural missionary to China. Mr. Gordon is greatly beloved by the Filipinos. He teaches their adult Bible class, preaches in their camps, and serves as general advisor and inspirer.

When we consider the intense patriotism of the Filipinos, it is not to be wondered at that they do not wish to be known as Presbyterians, or Methodists, or Congregationalists. They wish their organization to be known as the Filipino Christian Fellowship. The Filipino Christian Felowship of California is an unincorporated association for the moral, spiritual, and educational advancement of members of the Filipino race in California. This Fellowship does not wish to be dominated by the Americans; they wish to run their own affairs. The Presbyterian Board, however, has felt that there should be the co-operation and advice of the American pastors in Salinas, especially as they are contributing $50.00 per month for the Filipino work. There was created, therefore, April, 1933, the Administrative Board of the Filipino Christian Fellowship, of which the writer has been the president since its creation. The purpose of the Administrative board is to promote understanding, good will, and friendship between the Filipino and white American populations of the Salinas valley, and to supervise a wholesome recreational, educational, and worship program. The Administrative Board is composed of both white Americans and Filipinos, and each has come to have a mutual esteem for the other.

The main objective of the past year has been to secure a recreational and worship center for the Filipinos. The "recreational" part is very important; for it is necessary to provide a counter attraction for the vice centers. A half acre lot was donated by Mr. Clemente, a labor contractor, who, until the time of his death in February, 1934, was the outstanding Christian layman of the Salinas valley. In order to receive property, it is necessary for the Salinas Filipino Fellowship to incorporate. This has not yet been done, but the corporation papers are being drawn up, and when duly filed the Filipino Christian Fellowship of the Salinas valley will be the first incorporated Fellowship in the United States. The articles of incorporation will doubtless serve as

models for other local Fellowships as they in turn incorporate. The Filipinos are inclined to be distrustful of each other. There have been instances where a large sum has been collected to send a corpse back to the Philippines for burial, but most of the money stayed in the pockets of the collectors. The Filipinos are unwilling to contribute money for a church building until they are sure that it will be used for that purpose, and no other. Mr. Clemente was unwilling to contribute the lot until the Fellowship was incorporated and the funds of the corporation secured against any division of them among the several Filipino members of the corporation. Therefore, the articles of incorporation provide that in the event the Corporation is dissolved, the assets shall go to the Presbyterian Board of Missions for use among the Filipinos either in California or in the Philippine islands. When the Filipinos realize that the white American pastors are backing the project, they are much more willing to contribute. Plans are already drawn for a Church building; several hundred dollars have been raised or promised; articles of incorporation nearly ready for filing; the lot secured;—in fact, everything is about ready for the starting of a drive for funds that an adequate Christian center may be provided for these Filipino boys. Most of them are nominally Catholic, but the Catholic Church does not have a strong hold upon them. As Christian people meeting them in a Christian land, we need to present to them the best in American life, and the best that we have to present is Jesus Christ. May the Filipino Christian Fellowship be used of God to bring these young men a real knowledge of Christ that when they return to the islands they may be each one centers of Christian influence.

MISSION TASK GREATEST AT HOME

One of the most important tasks confronting the Church today is to Christianize America.

The "frontier" is not to be found today only on the "edge of civilization." The "real danger zones," are in the larger cities, with their polyglot, congested, seething population. Manhattan, Philadelphia, Pittsburgh, Detroit, Chicago and San Francisco, where life grows continually more intense and fierce and perilous, are places more dangerous than anywhere else on earth.

The perils in these cities are not only physical and caused by swift-moving automobiles. There are perils to social standards and political ideals and commercial principles.

I tell you the battle of the gospel of Christ with the massed populations of our cities is the critical battle of our civilization. The Church has been putting up a splendid fight through its missions, chapels and Sunday Schools. It is doing the best it can with the resources that are furnished, and the results of its work can never be measured.

But these forces need to be multiplied many times if we are to save America from the deadly infection of these festering spots in our social body.—*Dr. Merle H. Anderson.*

FOREIGN CORRESPONDENCE

ETHIOPIA

Mrs. J. S. Maxwell, Editor, Sayo, Ethiopia

GORE NEWS NOTES

By Mrs. Ruth Walker, Gore, Ethiopia

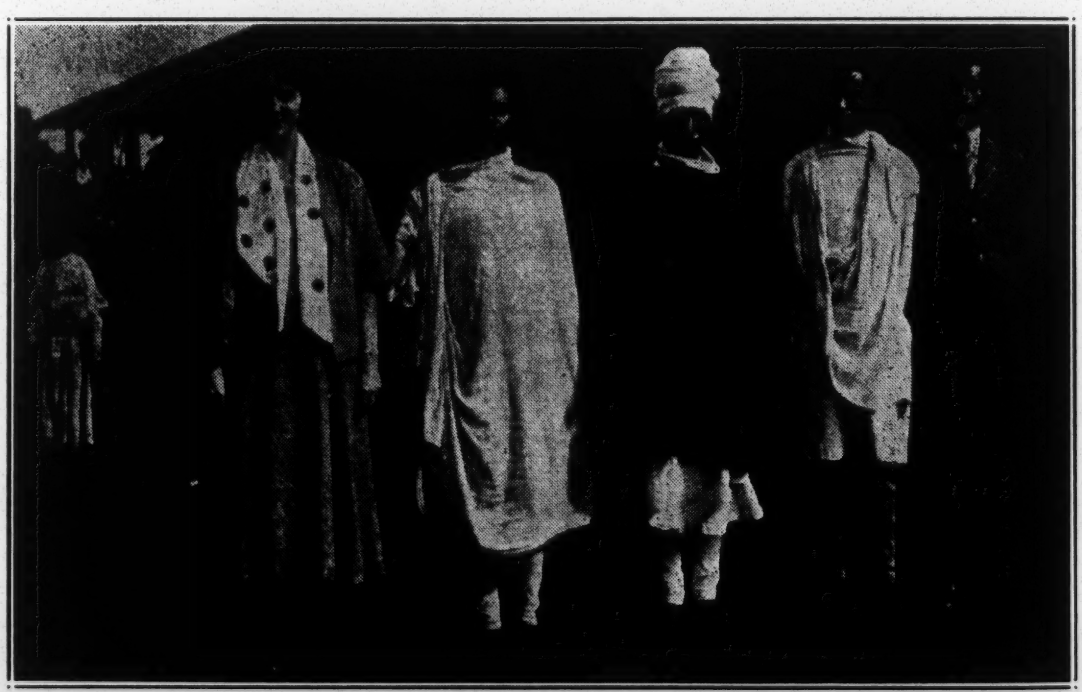
The dry season program for Women's Work has begun and many are enjoying the Cottage Prayer Meetings and Bible Study. Some are teaching along the roadsides on market days and getting much inspiration from the service they render to their Master.

The Juniors are also enjoying roadside meetings. This group of children provides wild flowers for church services, distributes pamphlets and Sabbath School cards in the four jails, multigraphs the Sabbath School cards, and plans programs for village meetings.

Kumsa, for several years a Mission servant, accompanied the West caravan to Addis Ababa and while there was stricken with typhus fever. His death occurred a few days after he was admitted to our Hospital there. The sad news of his passing was brought to his wife and friends here last week when the others of the caravan returned to Gore.

Our Governor, Ras Mulu Gheita, has been summoned to Addis Ababa and already much of his goods has left here. He takes with him sixty mule loads of corn as provision for his soldiers and their families en route. It is estimated that his caravan will consist of five hundred persons.

Several months ago a bird was shot near here, which to the surprise of the native who brought it down, had an aluminum band on its leg. It was brought to the British Consulate and there is was discovered that the bird had been banded at a University in Lithuania. Correspondence with this University recently disclosed the fact that the bird is of the red-legged stork spe-



The Teachers in Boys' School, Gore, Ethiopia: left to right: Miss Ruth Walker; Ashagori; Memrei (Priest of Native Church); Daniel; Kaboda

cies, which is called the Greater Locust Eater in Africa. Another recent discovery for this section is a lovely variety of water lily. Capt. Erskine brought quantities of these up from the valley and has planted them in a pond in his flower garden at the Consulate.

Dr. Dougherty has put me up to something that I didn't ever do before, and that is "begging". He has got the idea into his head that there may be some band instruments lying about in the folks' attics that they might like to send to Gore so that we could organize a band. The only musical instruments in the village are some horns that are used to blow curfew at night and when the Governor has a parade he has a couple of trumpeters of some sort precede him. We have a few boys who seem to be gifted in a musical way and it would be a real thrill to be able to teach them to make music. I have no idea what kinds of instruments make up a band except for a drum. Almost any boy could learn to manage a drum I should think for they have them in this country, though they are made to be carried on the backs of donkeys. I have never seen one small enough to carry in a parade. They are made from the trunks of trees and it would be a job for a boy to try to carry one. If there isn't any way for us to get them without expense we shall give up the idea for there are many more important things needed in this Mission.

There is one small boy whose father is a Syrain and whose mother was his Kaffa slave, and I am so hoping he can get a musical education. He sings beautifully and how he can play the mouth organ! He begged me for one and I had just given my last one away last Christmas, so sent to Sayo to beg one from them. They had one and he has been playing it morning, noon and night since. He plays every song we sing at church and what he hears on victrolas about town. Yesterday I strengthened the pedals of the old organ and set a music book before him, giving him a little instruction about the notes. Today he was at the organ every available moment and is running scales. It is a bit funny for me to be trying to teach anyone music, but since no one else here knows any more than I, I am very bold.

I volunteered to stay a year longer and Gore accepted my offer. I see a great need here. There is just no one to carry on the school work and they tell me that they need me on Sabbaths, too, for there are but three of us now you know. We have been a long time without an ordained man and I believe our work shows that. We have built up a good school these last few years and it seems such a shame to drop it for a year or part of a year when I could stay on and keep it going.

THE SUDAN

Mrs. R. F. Shields, Editor, Khartoun, The Sudan

A LOST INHERITANCE

By Mrs. G. P. Reed, Doleib Hill, The Sudan

There was news in the village. In that strange way in which news travels in Africa, the word had passed along. Akany, one of the oldest and wealthiest men of the village, was about to die. The village chief and village elders had been summoned to old Akany's tukl to become witnesses to the disposition of his property. The head of a Shulla clan knows how to guarantee that his wishes will be carried out after he has passed into the spirit world. Writing being an unknown art, conflicting claims over inheritance are avoided or settled by declaration of the last will and testa-

ment to the village elders. Therefore the summons that made village news.

There is nothing hurried in the procedure. The summons is not that of a man in the last stages of physical weakness, for Akany, being no ordinary Shulla, but a "big man", will die with some vigor. Slowly the elders gather in the dark, one-room tukl. Old limbs, long accustomed to squatting, slowly bend to let each new arrival down on the smooth, mud-plastered floor; an aged back may seek the support of the circular mud wall. Old Akany rests on a great sleeping-hide. All assemble with little conversation, aside from the customary "You have been brought by God", and "You have been kept by God", of simple salutation. The most energetic movement about the council circle is the vigorous pulling of thick lips on the small gourd mouth-piece of a long Shulla pipe, as some old patriarch tries to extract satisfaction from the charcoal dimly glowing in the distant clay bowl that rests on the floor in front of him.

Old Akany begins to speak. Very deliberately, in jerky monologue, with many excursions into seemingly extraneous narrative, the will is declared. It requires a long time. But time is the most plentiful thing in a Shulla village. There are tukls and barns, cattle and sheep, a canoe and spears, wives and household chattels, crude implements and stored grain—all these must be distributed to sons and brothers for safe-keeping or possession. Unpaid portions of dowries of married daughters, and dowries to be paid by prospective suitors for the hands of unmarried daughters, are apportioned by the family head in anticipation of receipt. These consist of cows and sheep and grain. Cattle temporarily in charge of friends or relatives in other villages, some far distant, are included in the allotment. The mention of each cow by name will, in some cases, call forth a long tale of the well-known vicissitudes of her existence, as she has passed from owner to owner as marriage dowry or in payment of a tribal fine, or has played the leading role in some drama of inter-village cattle-thieving and resultant spear-fight. The voice of the old man rises and falls in short staccato utterances, with long pauses between, through an almost endless round of family history and prophecy. And when the voice becomes silent, old Akany's will is indelibly written—for is it not inscribed on living tablets, the hearts of the village elders?

This will of Akany's made village news, for he was a very rich man, with probably fifty cows to be divided among his six sons. Yet another reason made the will of Akany village news. Rumor had it that this will was unusual; there were whispers of a lost inheritance. The old grey heads that had been made the receptacles of the last testament permitted a few facts to leak out, and the facts nurtured strange rumor. Rumor was soon confirmed when there went forth a second summons to the dark little tukl over which death hovered. This time sons and their mothers assembled to hear the decrees of the family head. Beginning with the first-born, the shrill voice of the old man cast the fortune of each. Fourth, came Nyawelo.

"Nyawelo, for you there is nothing." Deep displeasure tinged the quavering tones. "Nyawelo, you married; you needed cattle; you did not ask me for them, as is the custom of a son; you took by stealth from my herd in the field. Nyawelo, you were hungry; you did not work that your family might eat; you stole from my herd; thus you got food. Nyawelo, you have had your share; you helped yourself to my things. You can continue to help yourself; but not from my things. My first-born takes my place; he shall be head of this family; but he

shall not give you of mine. Nyawelo, for you there is nothing."

Remaining shares were assigned. Directions for mourning the departed spirit were laid down—the generosity which the family should show to all participants in the dance of mourning; the number of oxen to be sacrificed in the grave's consecration. Then—"May God protect you". The voice of the old man was still. Akany had prepared for death.

And from the declared will of Akany there was no appeal. Too late Nyawelo knew his mistake; too late his old mother, fearful of days of starvation, pleaded the cause of a disinherited son. The voice, having spoken the final words, spoke no more. Let death come now. Akany had made ready. His will was inscribed in the memories of the elders, companions of former days, to whom his slightest wish was sacred; who could erase it?

Soon now the spirit would take its flight. No uncertainty about death's coming to old Akany, for, as befitted his rank, he would "pass on" in the "grand manner". The advent of the angel of death into Akany's tukl must be no anticlimax after long days or months of lingering life and increasing weakness—a cousin, delegated for the purpose, would see to that. There would be a tight grip about the aged throat, perhaps a smothering cloth over the patriarchal head—and the angel would descend. Death would come to old Akany—surely, swiftly, grandly.

Again there was news in the village. Akany was dead.

An inheritance is a precious thing. Nyawelo lost his. This lost inheritance among the Shullas is not unlike other great losses. Reuben lost the inheritance on the first-born when Jacob, about to die, declared his will. (Genesis 49) Simeon and Levi lost their rights as next in line of succession at the same time. Writers of the New Testament frequently remind us that we are begotten to an inheritance—and ours indeed is a precious one. God forbid that we should ever hear, "For you there is nothing", and be condemned to the despair of a lost inheritance.

EGYPT

Miss Minnehaha Finney, Editor, Tanta, Egypt

ITINERATING IN THE MANSURA DISTRICT

By Mrs. W. B. Jamison, Tanta, Egypt

For a few months we worked in the Mansura District. We were happy to be back in Egypt and at work. Knowing that we were living in a district where the winter rains come early and are frequent, no time must be lost in beginning this work while the roads were still hard. Most of the roads in this part of the Delta are crooked, narrow and high between canals, so that wet weather driving is not safe. Therefore, before the house was all in order, we were off to the villages under our care. They are all too few, for the "cuts" of the past three years have left very little organized work in this district.

Our first visit was to Simbellewain. In times past, a good boys' school was in operation here, but last year, when funds were low, one of the teachers who hadn't been giving satisfaction, was dismissed and from that day to this enemies have been trying to break up both boys' and girls' schools as well as the church and have well nigh succeeded. We now more thoroughly understand and appreciate Paul's epistles in which he writes of his worries with some of the churches under his care.

At Dekernis, we found a neat little one-room, brick building, in which a lay evangelist is faithfully

proclaiming the Gospel week after week. He is a man with a beautiful spirit and is much beloved by every one. It was hard to tell him last month, that he, with all the other evangelists, could not be promised a contract after June.

In the old town of Damietta, up on the coast we found another lay evangelist faithfully preaching the Way of Salvation. When we spent the greater part of a week in this fanatical center, with the lantern as a basis for our messages, we felt that we must be most careful in all of our moves. Some of our missionary folk had been stoned out of this place and we weren't craving the same experience. In spite of all our care, one of the most influential of this small group of Christians was called in question on false charges. For a time, we feared that he would lose his government position.

During our short stay in this district, we held meetings in Dekernis, Simbellewain and Mansura. Four evenings were given to each center. The meeting places are small, but by showing each set of pictures from two to four times each evening, a great many people are enabled to hear the strong messages given by the evangelist in connection with them. Aside from encouraging the faithful Christians in these centers, many Moslems heard much of the plan of salvation. Our God, who never rests, will bring forth the fruit from the seed sown.

HAGAZEEYA

By Mrs. W. H. Moore, Tanta, Egypt

She was just a naughty little girl whose playground was the street. But we cleaned her up and started her to school two years ago. A close "bob" helped her, and since then little black curls have grown, and encircle her saucy little face. Her brown clothes, once white, had to be thrown away, they were so stiff with dirt. How she enjoyed being put in the bath tub and allowed to lather herself from head to toe, then being outfitted in clothes made out of our girls' clothes.

The school demanded a birth certificate. She pestered me for days about it, as neither of her parents knew the year, let alone the day of her birth. The school threatened to dismiss her for using bad language. Other times she quarreled with her school mates. No Christian ever accused her of being a Christian in word or deed. Yet a few weeks ago the police came to the hospital searching for her. They said they had a letter telling them we were hiding her in the hospital and compelling her to become a Christian. Her father was called from the hospital garden where he worked and questioned by the police. He took them to his home to get the child. They took her to the Governor of the province and he questioned her. She told them that no one was compelled to become a Christian but could if she chose to be. The scribe wrote pages concerning her, her parents, and all the teachers in the school.

The letter written about her to the police was anonymous, but they found out later that it had been written by a former gardener who had been dismissed and his place filled by her father. He said that he had left the hospital because we wanted him to become a Christian. The truth was he had been dismissed for unfaithfulness.

Hagazeea says that she was not frightened and told the police the truth about every thing. I told her that she can tell the police or any one else anything that we teach her.

Pray for her that she may become a witness to His truth.

INDIA

Mrs. Osborne Crowe, Editor, Sialkot, India

ADVENTURING IN NEW PATHS

By Helen Sharp, M.D., Sialkot, India

After my first year in India I might give you a few impressions, connected with the language, as that occupies most of our time and thought and energy for the first year.

No doubt many of my readers have had some experience with learning a foreign language in school, as French, German, Spanish, Greek or Latin. I had a year of French in school in America but this learning Urdu seems quite different. In the first place we spend all of our time at it for months and months. Some have asked, "Don't you do anything else but study the language?" Some doctors have, but I was fortunate — or unfortunate enough—not to have anything else to do. We started our language study with six hours a day with our "munshi" or teacher. We increased our time as we were able until just before I took the first year's examination, which I took two months early, when I put in up to ten hours a day at it. With studying four and a half hours, on an average, with the teacher, and two to three hours alone, and time out for meals and recreation, there really wasn't much time left, was there?

There are some other ways in which this language study differs from language courses in America. We never learned to pray in French or German or Spanish, did we? I remember the strange feeling I had when I first attempted to pray in this language. I am afraid my mind was concentrating more on how I was saying the words than on the contents of my prayer. All at once I realized that God knows all languages and can understand, although an Indian might not recognize my words the way I pronounce them. It gave me a bit more of an idea of the universality, the all-understanding nature, and inconceivable wisdom of God.

You know it is difficult, really, for a woman not to be able to use her tongue and express her thoughts. One is apt to stammer around searching frantically, with several audible changes of the tense of the verb, and finally have the verb in the right tense, be feminine to agree with the female subject or agree with the object, if it is a transitive verb (all nouns are masculine or feminine) singular or plural depending on the subject and whether or not one is using the honorific form in the second person!

Then there are many idioms as we have in English. For instance, instead of being afraid, his "heart sat down."

I must not get started on the Urdu script. Suffice it to say that some difficulty arises because, First, there is no sign to designate the beginning of a word or the ending of it; Second, some letters are abreviated and half or two-thirds left off; and Third, various signs which aid in distinguishing the kind of sound a letter would have, are usually omitted except for the First Grade.

Like anything else difficult and worthwhile, one must keep trying and practicing lest one forget the knowledge which has, bit by bit, been acquired.

When, in the bright and happy dawn, after a restless night wandering in the forest, one sees the path of conversational ability quite plainly, and not so far away, a house of fluent, every-ready choice of words, combined with an instinctive, correct use of Grammar, one feels quite amply repaid for leaving the home fires to show others that Glorious Light beyond the house.

THE ANNUAL CONVENTION OF THE WOMEN'S GENERAL MISSIONARY SOCIETY

STEUBENVILLE, OHIO, JUNE 15-19, 1934

PRESIDENT'S MESSAGE TO THE MEMBERS OF THE W. G. M. S.

Our Annual Convention is both a *review* and a *preview*. In Steubenville our Secretaries will review what has been done during the year. Soon we will learn through their reports what the result of the past year's work has been. We will listen with interest. What they tell us will be the total of that which you and I have been doing throughout the past year. Their reports will show that, in spite of the most adverse circumstances, much work has been done, the Gospel message has been carried far and wide.

But will we be satisfied with their findings? Have we been faithful stewards? or have we hidden away some of the Lord's talents which He has loaned us? Can it be said of each of us as Jesus said of Mary of old, "She hath done what she could"?

Other parts of our program will deal with present and future plans and, in so far as they do, our Convention will be a *preview*. Last year, in the very nature of the case, we dwelt largely on the Past. This year, while not forgetful of the honored Past, we ought to deal more largely with the Future. This fact has influenced the selection of our Central Theme, "Reaching Forth."

Whether we look at our work in *review* or *preview*, our interest will be measured by our personal investment in it. There is no investment so precious as that of consecrated personality. There is no substitute for the investment of life in Christian service.

In a recent issue of the *Atlantic Monthly*, we are told of the making of perfume on the slopes of the Maritime Alps. "Heaped cartloads of beautiful flowers are hurried in while they are freshly cut and still going on with the processes of living. It is only from the living blossom that the true perfume of a flower can be had. There is an exhalation which comes from the act of living; it is a product of the vital forces, and it ceases as definitely as does the breath when life is over."

Paul says, "Present your bodies a living sacrifice." Mary of Bethany rendered a sacrificial service, and the perfume of her deed has come down through all the succeeding centuries. Likewise the perfume of our sacrificial service will live long after we are gone. Once it is released, there is no stopping of that subtle thing we call influence. It will go on and on endlessly, ever "Reaching Forth." *Mrs. Charles W. Fulton.*

THE FIRST UNITED PRESBYTERIAN CHURCH

The First United Presbyterian Church, Steubenville, was originally an Associate Reformed church. In 1810, under the direction of Monongahela Presbytery, Rev. George Buchanan began preaching to a small congregation and on April 3, 1811 was called to the pastorate of three congregations, namely, Steubenville, Yellow Creek, and Harmon's Creek (now Paris, Pa.). This call was signed by twenty-six members of the three charges and accepted, Rev. Buchanan being installed June 4th, 1811.

In January 1838, steps were taken which resulted in his giving up two of these charges and devoting all of his time to Steubenville.

At first services were held in the Old Court House and were well attended. Although "the chief citizens of Steubenville" participated in the services, Rev. Buchanan was much disappointed when only six persons united with the church. He then took his flock to a small two-story school-house where the Christian Church now stands. For two years regular preaching services were held until the erection of the first church on North Street. As nearly as can be learned the church was erected in 1817 just back of the one now occupied by First Church. At this time the congregation had about one hundred twelve families and one hundred twenty-five members. Rev. Buchanan continued as Pastor until October 14th, 1855, when he died, having served the Lord, without ceasing, for a period of forty-four years.

The second building was erected in 1838 on the foundation of the old one and used to the glory of God until 1883, when it was torn down.

The third church was dedicated January 1, 1884 by Rev. W. G. Moorehead of Xenia Seminary, Rev. W. S. Owens being pastor at the time.

During the pastorate of Rev. G. W. Baldinger the plans for the present building were made and on February 28, 1926 the building was dedicated with Rev. James Best, Pastor. And so four churches have been erected on the same ground within a period of 123 years.

Fourteen ministers have served the congregation in that time, as follows: Rev. George Buchanan, 1811-1855; Rev. J. K. Andrews, 1856-1863; Rev. J. W. Clokey, 1864-1868; Rev. Thomas J. Kennedy, 1870-1873; Rev. Samuel J. Stewart, 1874-1877; Rev. William S. Owens, 1877-1886; Rev. W. R. Harshaw, 1887-1890; Rev. E. M. Milligan, 1891-1895; Rev. Thos. J.Hanna, Jr., 1896-1907; Rev. J. Walter Liggitt, 1908-1914; Rev. J. A. Speer, 1914-1917; Rev. G. W. Baldinger, 1917-1924; Rev. James Best, 1925-1928; Rev. Harold Kistler, 1929.

The present pastor is Rev. Harold C. Kistler, who is just entering his sixth year as minister of First Church. The present membership is three hundred and sixty-six.

The growth of the Church has not been rapid yet it has kept pace with the work of the church in liberality, faithfulness, and zeal. The church has been outstanding in the support of mission work at home and abroad. Two missionaries are supported by members of the congregation.

Through the efforts of its membership the Second U. P. Church of this city was founded on LaBelle View. Over sixty people from the First Church (including children) formed a nucleus around which this strong branch has grown. *Mrs. J. L. Junkin.*

THE MISSIONARY SOCIETIES

The missionary societies of the United Presbyterian churches of Steubenville, Ohio, extend greetings to the W. G. M. S. and are looking forward with a great deal of pleasure in welcoming a large delegation at the June Convention.

Perhaps it will be of interest to those who attend the Steubenville Convention next June to know that the first missionary effort in Steubenville was made in 1819 by a group of women in the Associate Reformed Church, of which Rev. George Buchanan was pastor. This church stood on the ground now occupied by the Convention church for 1934. This was a"Missionary Bible Society" whose work it was (as recorded in their minutes) "To spread a knowledge of God's word to all who would receive it." This society sent fifty dollars to New

York to purchase Bibles and Testaments, which were distributed among the people of the village and nearby country. There is also a record of the "Associate Reformed Female Missionary Society" organized in 1847 at the home of Mrs. M. O. Junkin, their work being similar to that of the Aid Society of today.

In 1877 the first Woman's Missionary Society of the United Presbyterian church of Steubenville was organized and called "The Ladies Missionary Society." The officers were Mrs. W. S. Owens, President, Mrs. R. L. Brownlee, Vice President, Mrs. O. M. Junkin, Secretary, and Mrs. R. L. Layton, Treasurer. This society prospered and increased in membership, having at one time seventy-eight members—a goodly number and worthy of emulation today. These devoted women were faithful, patient and persistent in their efforts to do their part in helping to make a highway for their King.

The Young Women's Society of First Steubenville was organized in 1893 and has a record of many activities during the intervening years.

The Roma Beatty Society of First Steubenville was organized in 1915 and from this group Miss Elizabeth Speer, daughter of Mrs. R. E. Speer, went as a missionary to Egypt and became the wife of Rev. Harold A. McGeoch of Zagazig. Both are in this country with their children on furlough at the present time.

Mrs. E. E. Erskine.

STEUBENVILLE PRESBYTERIAL

Located on the eastern border of the State of Ohio, and forty-two miles west of Pittsburgh, Steubenville Presbyterial was organized in 1885 with nine societies, and now has forty-four active groups. The nine oldest societies are First Steubenville, First East Liverpool, Yellow Creek, Calcutta, Wellsville, West Beaver, Mechanicstown, Scroggsfield and Salineville. Those coming later are from the following churches: Richmond, Toronto, Second East Liverpool, Carrollton, Grant's Hill, Bergholz, Knoxville, Chester, Second Steubenville and Glenmoor. This presbyterial had a total membership of one hundred and ninety-six and contributed six hundred and ninety dollars for the first year 1885-86.

Mrs. Wm. S. Owens, of San Francisco, California, First President of Steubenville Presbyterial

The special work of Steubenville Presbyterial, and one which has been very dear to its members, has been the support of Miss Mary Martin for over thirty years in India.

Missionaries and ministers of the gospel have also gone to the home and foreign fields from First and Second Churches of East Liverpool, First Steubenville, Richmond, West Beaver, Knoxville, Wellsville, Carrollton, Glade Run, Chester and *Scroggsfield alone* sending out twenty-two ministers from its membership during a period of fifty years.

Mrs. W. S. Owens, the wife of Dr. William S. Owens, who was pastor of the Steubenville congregation at that time, was the first Presbyterial President, and Mrs. Owens attended the third annual convention of the Woman's General Missionary Society held in the Second U. P. Church, Allegheny, May 11th, 1886.

The following is a letter received by Mrs. E. E. Erskine of the local committee, from Mrs. W. S. Owens of San Francisco, California. Mrs. Owens writes as follows:

"I have been glad to know that the Steubenville Presbyterial has prospered and has been doing good work all these years. As for myself, I have attended regularly the meetings of the local missionary society wherever we have been located. I still, in my eighty-seventh year, attend the meetings and have always held an office. I regard it as a great privilege to be a member of the missionary society; to be linked up with the missionary work of the world; to have a part, even a small part, in the work that is being done in India, Egypt, The Sudan and Abyssinia. I regard the missionaries as the greatest people in the world. They are standing in the front line of all the forces that are working for righteousness. They are doing more to bring a vision of the not far distant time when the gospel, through the work of the missionaries and by the blessing of God, will penetrate all the dark places of the earth and nations will seek their neighbor's welfare as well as their own.

"I have always taken *The Womens Missionary Magazine* and recommend it to the Steubenville Presbyterial. It has kept me in touch with the missionaries—home and foreign. When I met Emma Dean Anderson recently I felt I was meeting a great personage, one whom I had known for many years through the Magazine. The Magazine will make you intelligent in the things that are worth while.

Very sincerely yours,

Elmira M. Owens."

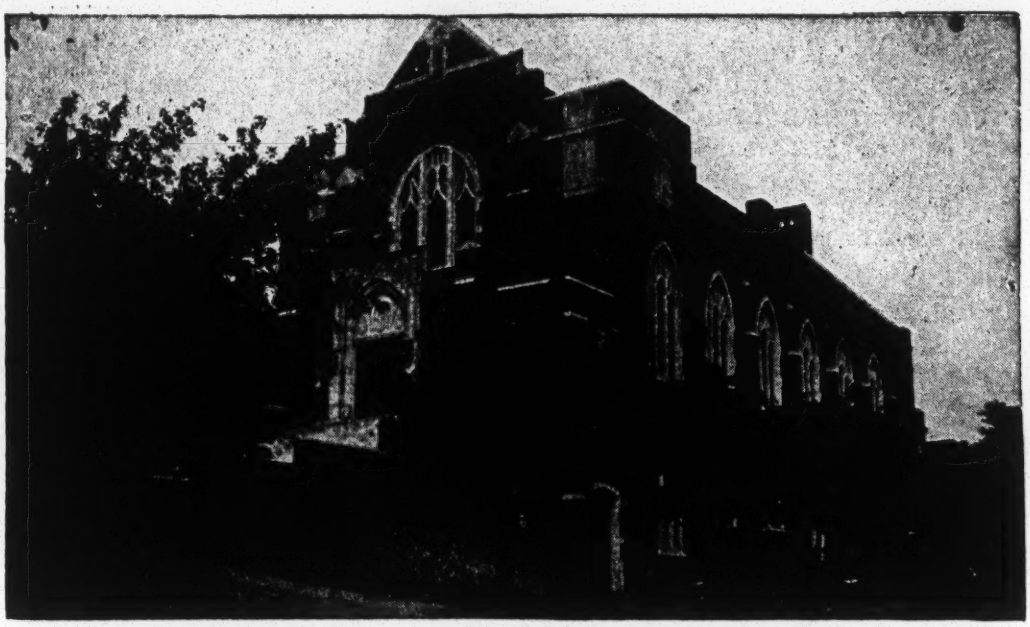
The present officers of the Steubenville Presbyterial are Mrs. L. J. Davidson, First East Liverpool, President; Mrs. Thomas Hobson, Richmond, Recording Secretary; Mrs. J. J. White, Toronto, Corresponding Secretary; Mrs. W. W. Sloan, First East Liverpool, Treasurer.

SECOND UNITED PRESBYTERIAN CHURCH

The Second United Presbyterian Church of Steubenville, Ohio has a history paralleling that of one of the city's finest residential sections. Under the leadership of Rev. J. Walter Liggitt, then pastor of the First U. P. Church, the field was investigated and deemed promising. With the help of certain First Church members and a grant from the Board of Church Extension, a lot was purchased and a church erected which is now the Bible School Department. Sixty-nine names constituted the roll of charter members, forty-nine of whom had been members of the First Church. The first service was held June 23, 1912. Rev. M. A. Eakin, D.D., was the first pastor. He continued until 1923 and was shortly succeeded by Rev. C. K. McGeorge, D.D. Between the two pastorates a parsonage was purchased and under the leadership of Dr. McGeorge plans were made for the construction of a more adequate church building, such building being dedicated June 13, 1926. The congregation now possesses most excellent facilities for work, in the form of adequate worship, educational, and social equipment. Dr. McGeorge resigned as pastor in December 1932. The present pastor, James K. Leitch, began his work in Steubenville on Easter Sabbath, April 17, 1933.

Although but twenty-two years of age, this congregation is now one of the most influential churches of the entire city. Its membership has steadily increased until today a thoroughly revised roll reveals an

active membership of 427 and the entire roll includes the names of more than 600 people. A fine Bible School program is maintained. The young people hold the presbyterial trophy cup for superior work through the year. A boy scout program, the finest in the community, is sponsored by the church. Throughout its history, although carrying a heavy building burden at all times, interest has been evidenced in the missionary program of the church. Three active societies are today included in the congregation's life: a women's society, a young women's society, and a Junior missionary society.



Second United Presbyterian Church, Steubenville, Ohio

In many respects this is a peculiar church. Its history, although brief, has been one of wholesome growth. Its constituency reveals many denominational backgrounds. Its membership is predominantly youthful. All this has produced a diversity of interest, an enthusiasm and an optimism which augurs well for the future of Christ's work in this community. Second Steubenville Church is happy to offer her facilities and to extend her hospitality to the representatives of the Women's General Missionary Society of the United Presbyterian Church who shall attend the annual convention in June.

James K. Leitch.

HIGHWAYS TO STEUBENVILLE

You can't get lost on routes leading to Steubenville and to the National Missionary Convention of the United Presbyterian Church.

In traveling to Steubenville to attend the National Missionary Convention, you will find, by checking your route at any A.A.A. automobile club, that Steubenville is located on Ohio No. 7, the Ohio River Road; Ohio No. 43, Steubenville to Cleveland; and U. S. Route 22, the Wm. Penn Highway, which extends from Elizabeth, New Jersey to Cincinnati, Ohio and West Virginia No. 2 at East Steubenville, West Virginia. If you travel via the Lincoln Highway, No. 30, it is 20 miles to the north at East Liverpool or via the National, No. 40, it is 20 miles to the south at Bridgeport.

The Steubenville Automobile Club extends you a welcome to the location of Fort Steuben which was established in 1789 and the birthplace of Edwin M. Stanton. We want you to come and enjoy our scenic views along the Ohio River. After a pleasant visit, if in doubt as to the best route home or if you wish an alternate route, stop at the Automobile Club for information. We will be glad to serve you.

Frank G. Thomas, Secretary,
Steubenville Automobile Club.

PRAYER AROUND THE WORLD

The president of our coming Convention, Mrs. Charles W. Fulton, has had the happy thought that on Tuesday morning, June the 19, at 10 o'clock, all those who are linked together in the work of the W. G. M. S. might have a season of "Prayer Around The World," thus uniting the hearts of those assembled in convention with those of countless women at home and abroad in simultaneous intercession. It will be inspiring, indeed, to think of our missionaries up in India, across Ethiopia, out in Egypt and in the Sudan gathered at this hour, bridging the miles that separate with their prayers; to think of our home missionaries, here and there, North, East and West, kneeling with us before the Throne; to think, also, of those groups of women who are accustomed to meet on "Tuesday, at 10 A. M." bowing in intercession and to think, also, of many, many women on their knees in their homes—all praying as one for God's blessing! What an inspiration this will be! What a warming of our hearts in greater love and what a strengthening of our spirits for better service!

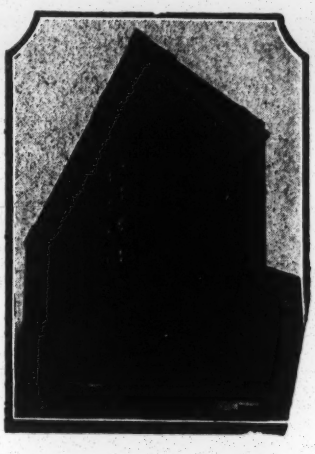
As the call goes out, will you keep this hour as a time of trysting with your Lord and Master? The call has been given to our foreign missionaries asking them to pray together in their respective stations at this hour if the differences in time will possibly permit, and we know that these who are truly "the Lord's intercessors" will be joining with us. You, our home missionaries, will you set this hour apart and spend it with us in prayer? Our Prayer Groups that meet at this hour regularly and those who can arrange to hold their groups at this special time, will you not gather, petitioning the Throne in supplication? And then, you, the faithful praying women who cannot meet with others, will you not join in this fellowship in the quiet of your home? We who are in convention assembled will feel the nearness of your presence and the throb of your hearts as our prayers ascend with yours to the loving Father of us all.

What shall we pray for? We, who are "back of the lines", will pray for you who stand for us on the battlefront that you may have strength and spiritual power given you to win immortal souls for the Lord Jesus Christ. You, who are serving Him here at home and in fields abroad, will you pray for us that we may be more truly consecrated to the service of our Lord and to the doing of His Will? And then we, all of us together, will pray for our beloved Church, here in America and in the lands abroad, that the Holy Spirit may work in and through pastors and people, cleansing, reviving and quickening, so that as one we will go forward in renewed endeavor to the advancement, not the retrenchment, of our missionary work. Surely our hearts will be a-flame with greater love and our souls quickened to new resolves after we shall have experienced this wonderful season of "Prayer Around The World."

Harriet S. Boobyer.

STEUBENVILLE, OHIO—THE CONVENTION CITY

Widely travelled people say that Steubenville is a well appointed city, in fact as well balanced in churches, schools, entertainment and social assets as most cities, very much larger in population. In addition it is a city of power and accomplishment.



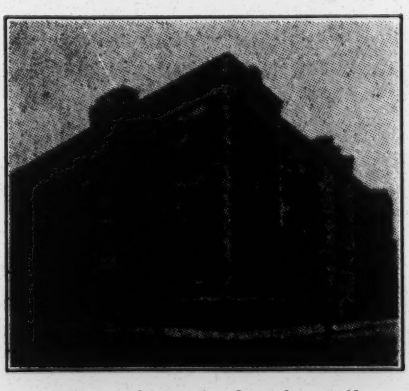
Fort Steuben Hotel

The geography of its location can hardly be excelled for natural beauty, whether viewed by the sentimentalist or the industrialist. Around about are the splendid hills of Jefferson County, Ohio with the more than beautiful Ohio River winding through them; underneath is the finest steam coal in the world, with oil and gas in superabundance. There are over 100 industries in the Steubenville District with an investment of over 125 million dollars and an annual payroll of 50 million dollars. The population of the district is approximately one hundred and ten thousand.

If we were to try to invent a slogan to describe the main essential attribute of Steubenville it would have to convey the idea of power with tremendous emphasis. The coal underneath is turned into millions of kilowatt hours of electrical energy by two of the largest power plants in the world.

Good, well paved roads lead every direction with easy and quick access to the larger cities. Steubenville is only 1 hour from Pittsburgh, 5 hours from Cleveland, 6 hours from Detroit, 7 hours from Cincinnati, 10 hours from Philadelphia, 11 hours from Washington and 12 hours from New York, Chicago and St. Louis. The main line of the Pennsylvania R. R. is the artery east and west. The Wheeling and Lake Erie R. R., The Pittsburgh and West Virginia R. R. are other important lines. Aside from these we have numerous well appointed bus lines and traction lines.

Steubenville Bank and Trust Co.



Wells School, Steubenville

The city's banks have resources of well over 25 million dollars and four building and loan companies with well over 7 million dollars, support the home building industry of the city. Hotels second to none, new and modern apartments, two country clubs, crystal clear water, truck farms and modern food purveying industries contribute to making life worth living in Steubenville. Steubenville welcomes the women of the United Presbyterian Church.

H. C. Kistler.

FIFTY-FIRST ANNUAL CONVENTION OF THE WOMEN'S GENERAL MISSIONARY SOCIETY

Steubenville, Ohio, June 15-19, 1934

Convention Theme—"Reaching Forth"

Convention Text—"This one thing I do, forgetting the things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3:13, 14.

PROGRAM

(Eastern Standard Time will be observed during the convention. All sessions of the convention will be held in the First Church, with the exception of those on Saturday evening, Sabbath afternoon, and Sabbath evening, which will be held in the Second Church.)

FRIDAY EVENING, 7:30 O'CLOCK

Mrs. Wm. T. Lytle, Presiding

Organ Prelude
Devotional Service ..... Mrs. Lytle
Greetings ..... Steubenville Presbyterial
Response ..... Mrs. J. D. Sands, President Women's Board of Directors
Music
President's Address—"Reaching Forth"
Convention Song
Presentation of Women's Board of Directors, Convention Officers, and Magazine Committee ..... Mrs. Lytle
Presentation of Local Committee ..... Mrs. Emmett E. Erskine, Chairman
Announcement of Credential Committee
Prayer and Benediction ..... The Reverend Harold C. Kistler

RECEPTION

SATURDAY MORNING

9:00—Devotional Service
9:15—Business
- Minutes
- Adoption of Program
- Report of Credential Committee
- Roll Call
- Appointment of Committees

10:00—Review of the Year's Work by Secretaries
- Records ..... Miss Jennie B. Wallace
- Statistics and Efficiency ..... Mrs. Edgar B. Murdoch
- Literature ..... Mrs. A. J. Randles

10:30—Quiet Hour—Obedience Is the Test of Love. "If ye love me, keep my commandments."—John 14:15 ..... Mrs. R. T. McGill

10:50—Review of the Year's Work by Secretaries
- Treasury ..... Mrs. J. B. Hill
- Ministerial Relief ..... Mrs. J. B. Hill
- Finances ..... Mrs. Arthur B. McBride
- Testaments and Annuities ..... Mrs. Harriet S. Boobyer
- Work in India and Ethiopia ..... Mrs. J. D. Sands

11:55—Closing Prayer
12:00—Recess

SATURDAY AFTERNOON

Mrs. Wm. P. Aikin, Presiding

1:30—Devotional Service
1:45—Review of the Year's Work by Secretaries
Indian Department ..... Mrs. Arthur B. McBride
Negro Department ..... Mrs. Ada Kerr Wilson
Home Missions Department ..... Mrs. Wm. S. Cook
2:30—Music
2:35—Address on Temperance .....Mrs. Harriet S. Boobyer
3:00—Quiet Hour—Service Is the Test of Friendship. "Ye are my friends, if ye do whatsoever I command you."—John 15:14 ..... Mrs. S. B. Copeland
3:20—Address—A Potpourri of Missionary Experience.....Mrs. Jeannette C. Alter
3:40—Messages from Representatives of Synods of the Home Church
4:40—Greetings from Sister Denominations
4:55—Closing Prayer
5:00—Recess

SATURDAY EVENING, 7:30 O'CLOCK—SECOND CHURCH
THANK OFFERING NIGHT

Devotional Service
Presentation of Thank Offering by Presbyterials
Pageant—"Dedicated Unto the Lord"
Benediction ..... The Reverend James K. Leitch

SABBATH MORNING

Worship with Local Churches

SABBATH AFTERNOON, 3:00 O'CLOCK—SECOND CHURCH
MEMORIAL SERVICE

Mrs. J. B. Hill, Presiding

Memorial Tribute to Miss Eleanor W. Maconachie ..... Miss Roma Beatty
Special Music

COMMUNION SERVICE

The Reverend James K. Leitch and The Reverend Harold C. Kistler, Presiding

SABBATH EVENING 7:30 O'CLOCK—SECOND CHURCH
FOREIGN MISSION NIGHT

Mrs. J. D. Sands, Presiding

Devotional Service .....Miss Ruth Work
Address—"India" ..... Miss Lois Buchanan
Address—"Egypt" ..... Mrs. Mary K. Coventry
Music
Address—"Ethiopia" ..... Miss Isabel Blair
Address—"The Sudan" ..... Miss Mary Jane McKnight
Benediction

MONDAY MORNING

9:00—Devotional Service
9:15—Business
Minutes
Reports of Committees
Memorial
Place
9:50—Review of the Year's Work by Secretaries
Thank Offering ..... Mrs. O. H. Milligan
Temperance and Reform ..... Mrs. Harriet S. Boobyer

10:10—Report of Benevolent Work
Women's Association ..... Mrs. R. M. Douglass
Women's Association of the West

10:30—Quiet Hour—Fellowship Is the Test of Blessing. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." —John 15:7 ..... Mrs. F. A. Ewing

10:50—Review of the Year's Work by Secretaries
Young Women's Department ..... Miss Ida B. Little
Parsonage Department ..... Mrs. W. P. Wiegering
Work in Egypt and the Sudan ..... Mrs. J. D. Sands

11:55—Closing Prayer

12:00—Recess

MONDAY AFTERNOON

1:30—Devotional Service

1:45—Report of the Year's Work by Secretary
Junior Department ..... Mrs. W. R. McMunn

2:00—Junior Presentations—
"Scenes from the Fields" ..... New Concord Juniors
"The Children's Hosanna" ..... Steubenville Juniors
(a lesson in stewardship)

3:00—Annual Report of the Junior Missionary Magazine
Financial Report ..... Mrs. W. R. McMunn
Editor's Report ..... Mrs. Joseph M. Heagen
Junior Magazine Sketch—"Use It"

3:15—Music

3:20—"The Children of Our Mission Lands"
(5-minute talks by missionaries from Egypt, India, the Sudan, Ethiopia, and Home Mission Fields.)

4:10—Quiet Hour—Faith Is the Condition of Power in Prayer. "If ye shall ask anything in my name, I will do it."—John 14:14 ..... Mrs. I. H. Milliken

4:30—Address—"Missionary Education: Its Place and Power in the Church." (Mrs. John P.) Anna P. White, Litt. D.

4:55—Closing Prayer

5:00—Recess

MONDAY EVENING, 7:30 O'CLOCK—HOME MISSION NIGHT

Mrs. Wm. S. Cook, Mrs. Ada Kerr Wilson, and Mrs. Arthur B. McBride, Presiding
Devotional Service ..... Mrs. Frank Lieske
Address—"The Indian" ..... The Rev. W. H. Matthews
Address—"The Negro" ..... Mr. Wm. Peters
Solo ..... The Rev. Ray M. Davis
Address—"The Mountain People" ..... The Rev. H. Glenn Stephens
Benediction ..... The Rev. Ray M. Davis

TUESDAY MORNING

9:00—Devotional Service

9:15—Business
Minutes
Report of Credential Committee
Roll Call

9:50—Report of Prayer Groups ..... Mrs. Harriet S. Boobyer

10:00—"Prayer Around the World"—led by Mrs. Boobyer. (All members of the W. G. M. S. in America and missionaries and others in our foreign fields are asked to unite with us in prayer at this time.)

10:20—Report of Nominations Committee
Election of Officers, Board of Directors, and Magazine Committee.

10:50—Round Table, conducted by
Mrs. J. B. Hill ..... The Treasury
Mrs. J. D. Sands ..... Foreign Missions
Mrs. Wm. S. Cook ..... Home Missions
Mrs. Ada Kerr Wilson ..... Negro Missions

Mrs. Edgar B. Murdoch ..... Standard of Efficiency
Miss Ida B. Little ..... Young Women's Work
Mrs. W. R. McMunn ..... Junior Work

11:55—Closing Prayer
12:00—Recess

TUESDAY AFTERNOON

1:30—Devotional Service
1:45—Reports of Committees
Resolutions
Recommendations
2:10—Address—"Christ's Witnesses in Ethiopia".....Mrs. D. C. Henry
2:30—Annual Report of The Womens Missionary Magazine
Treasurer ..... Mrs. Fannie F. Moore
Editor ..... Mrs. John P. White
"The Portal of Vision"
Magazine Shower
3:15—"Methods ..... Mrs. E. D. McKune
3:35—"Religious Dramatics"—Miss Jane-Ellen Ball, Chairman of Dramatic Department, Pittsburgh Council of Churches.
Cutting of play, "Sun Up," by Lulu Volmer. (This play deals with the people of our Southern Mountains).
3:55—Quiet Hour—The Uplifted Christ Is the Condition of Successful Evangelistic Work. "And I, if I be lifted up from the earth, will draw all men unto me."—John 12:32 ..... Mrs. John C. Lorimer
4:15—Address—"Yesterday, Today, and Tomorrow".....Mrs. W. H. Vincent
4:35—Report of Tellers
Introduction of New Officers
Recognition of former officers of the W. G. M. S. and of former members of the Board of Directors
Presentation of Awards
4:55—Closing Prayer
5:00—Recess

TUESDAY EVENING, 7:30 O'CLOCK

Devotional Service
Presentation—"The House Beautiful" by young women of Allegheny and Monongahela Presbyterials
Music
Address—"The Prize" ..... The Reverend A. R. Robinson, D.D.
Consecration Service ..... Mrs. J. D. Sands
Benediction ..... The Reverend Harold C. Kistler
Adjournment

RAILROAD ANNOUNCEMENT

Those coming to Steubenville from the far west can arrange to leave Union Station, Chicago, on the P. R. R. at 11:20 P. M., June 14th, and arrive in Steubenville at 12:32 P. M., the 15th.

Those from Columbus can join this train at 8:00 A. M.

For eastern delegates a train leaving New York, P. R. R. Station at 11:59 P. M., June 14th, will arrive in Steubenville at 7:25 A. M. the 15th.

From Pittsburgh P. R. R. Union Station a train leaving there at 2:00 P. M. will arrive in Steubenville at 3:13.
Time given is R. R. time.

EDITORIAL

MRS. JOHN P. WHITE, Editor, 1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

MAGAZINE SHOWER

We call the attention of the delegates, Life Members and visitors to the Magazine Shower. Every year delegates bring from their presbyterials new subscriptions for this special hour. May we count upon the same loyalty on the part of the 1934 delegation. Will you, dear delegate, please get in touch with all societies in your presbyterial and attempt to secure some new subscriptions from every society. Where there are two or more delegates the societies should be divided among them for solicitation.

MAGAZIZNE CLUB OFFER

We call attention again to the MAGAZINE CLUB OFFER. Please turn to the fourth cover page and read the terms of this offer. FIVE NEW SUBSCRIPTIONS FOR FOUR DOLLARS. Renewals will be accepted at the same rate for April, May and June only, provided they accompany a club of five new subscriptions.

CONVENTION FOR 1935

No invitation has been received thus far for the 1935 convention. There are many presbyterials which have never entertained the Women's General Missionary Society in its annual convention.

May we ask that some Executive Board take this matter under consideration and be ready to extend an invitation when the convention meets in Steubenville.

For any information write to the Secretary, Miss Lillian M. Robertson, 31-75 29th St., Long Island City, N. Y.

HOLY LAND TOUR

June 30th is the sailing date of the S.S. WESTERNLAND. On this boat will be a party of Christian people setting forth on a beautiful pilgrimage to the Holy Land, to Egypt, to Oberammergau.

No richer experience can come into the life of one who loves the Book, than to study it in "The Land of the Book." The details of the trip are given on the third cover page.

WINONA SUMMER SCHOOL OF MISSIONS

Will be held at Winona Lake, Indiana, June 20-27, 1934. Mission Study classes—Home and Foreign; Bible Study and Methods. For further information write to Miss Laura May Robinson, 424 Lake St., Oak Park, Ill.

CHAUTAUQUA INVITES YOU

The Institute of World Missions, combining the former Home and Foreign Mission Institutes.

For further information write to Council of Women for Home Missions, 105 E. 22nd St., New York, N. Y., or Committee on Women's Work, Foreign Missions Conference, 419 Fourth Ave., New York, N. Y.

THANK OFFERING DEPARTMENT

EDITED BY MRS. O. H. MILLIGAN.
905 Publication Building, 9th St., Pittsburgh, Pa.
Thank Offering Secretary

How Much?

How much are you thankful?
I'm thankful a penny,
I will not give more, if I have to give any;
They're all the time begging for folks 'cross the sea,
Where I never have been, and I don't want to be!
They gave me this box, and I must put in some,
But I'll keep all the rest for the "Heathen at home!"

How much are you thankful?
I'm thankful a dime;
I think that's good enough to give all at one time;
It's a good cause, of course, and the need's very great,
But I've other expenses that simply can't wait;
I must have new ribbons and gloves, that is clear;
I guess that the heathen can wait one more year!

How much are you thankful?
I'm thankful a dollar;
'Twould be more, but I'm only a mission school scholar;
It was hard saving this, from the little I had,
But nothing I've done ever made me so glad;
For I know that the Bible means blessing to me,
And I want to help send it far over the sea.

How much are you thankful?
I'm thankful a prayer;
I didn't have money to send over there,
But I've asked every day that the news might be sent
With teachers and preachers to tell what it meant;
And I know I was heard by the Father above,
Who grants what we ask for in faith and in love.

How much are you thankful?
I'm thankful a life;
I've heard about lands full of sorrow and strife,
Of minds deep in darkness, and hearts full of woe—
And I've heard the command of my Lord, who says "Go!"
For His Goodness and mercy and promise divine,
A life is small payment! O Master, take mine!

Lutheran Woman's Work.

"PRAISE THE LORD AT ALL TIMES"

If we make these words of the Psalmist our own, are we to praise Him in the dark days as well as in the sunshine? Are we to praise Him in sickness and in our sufferings? Many times we are weighted down by anxiety; all our thoughts are centered on ourselves. Can we even in the trying experiences praise God? God expects His followers to praise Him under all circumstances and we can do so if we rest on His many precious promises to us.

A story was told many years ago when "The Stella" was wrecked on the Casquet Rocks in the English Channel. A boatload of the passengers left the wrecked vessel in such haste that they did not notice, until too late, that there were no oars in their boat. They soon realized that nothing could be done and that they were utterly at the mercy of the angry waves. Every heart sank and many burst into tears. They were in despair. Many of them gave up hope of being saved, but one woman with a brave heart tried to cheer the others. She was a fine contralto singer and had been spending much time with her music. In the darkness of the night she began to sing and several of the songs were from "Messiah" and "Elijah." Her distressed companions were quieted by the melody and gained confidence by the words. Her singing not only brought comfort but was the cause of their being rescued. The news of the wreck had reached the land and a steam tug had been sent out to rescue any swimmers who might be struggling in the water. It was so dark they could not see but in the pause of the engine the crew of the tug heard the voice singing, "Oh, Rest in the Lord." Immediately the course was set in the direction from which the music came and soon they saw the boat on the dark water and the passengers were taken on board, all saved. But for that woman's singing the boat might have drifted beyond rescue. They realized the truth of David's words: "It is good to give thanks unto the Lord and to sing praises unto Thy Name, O Most High."

This woman was able to praise God in a most trying experience. May we try to make these words our own and "Bless the Lord at all times." If we praise Him we will be blessed in all our lives and bring joy and confidence to many discouraged and distracted companions.

LESSONS THE HEATHEN MAY TEACH US

Do you know, there are wonderful lessons,
Which heathen in countries afar,
May teach to American Christians?
Would you hear what a few of them are?

Here is one thing, among many others:
They are never ashamed or afraid
To talk of the gods that they worship,
Although by men's hands they are made.

The children begin very early
To pray and to offer their gifts.
When the mother comes near with her baby,
A flower the little hand lifts.

And oh, their severe self-denials,
Their eagerness ever to show
How much they desire the blessing
Their idols can never bestow.

Then, the time that they give to their worship,
The money they painfully earn,
Should make us ashamed of our giving;
In this, we have something to learn.

Julia H. Johnston.

QUESTIONS FOR MONTHLY PROGRAM

Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart. Ex. 25:2.

1. *Who has charge of the Thank Offering money, and what does she do with it?*
2. *What are all the duties of a society Thank Offering secretary?*
3. *Who makes out the annual report, and gives date of sending?*
4. *What is meant by Honor Roll of W. M. S. and Y. W. M. S.?*
5. *Give your best reason for using the thank offering box.*

"A grateful mind
By owing owes not, but still pays, at once
Indebted and discharged."
—Milton.

SENIOR LIFE MEMBERS

$25.00 Each
From April 1, 1934 to May 1, 1934

4. Minnie E. Wright, Pittsburgh, Pa. By Mrs. J. O. Emrich.
5. Mrs. Frank Marsters, Erie, Pa. By King's Daughters Society.
6. Mrs. W. D. McLaughlin, Carrollton, O. By Scroggsfield W. M. S.

Pageants helpful in presenting the work of the Thank Offering, both Senior and Junior, are:

The Angel of the Thank Offering	Mrs. Jeannette Ingram Rees	10c
Transferred Treasures	Mrs. John Heslip	10c
The Victory of Love	Mrs. O. H. Milligan	10c
Child or Slave	Miss Laura Reynolds	5c
Christian's Thank Offering	Mrs. O. H. Milligan	10c
When Money Talks	Mrs. O. H. Milligan	10c
The Alabaster Cruse	Mrs. O. H. Milligan	10c
The Gospel Torch	Mrs. O. H. Milligan	10c
Gifts of Gratitude	Mrs. O. H. Milligan	10c
The Blessed Thank Offering	Mrs. O. H. Milligan	10c
(Junior) On the Wings of Prayer	Mrs. Paul Carson	5c
(Junior) Our Land and Other Lands For Christ (Rhyme)	Mrs. Wm. J. Dickey	5c
A Junior Thank Offering Box Play (One Act)		5c
Mother Goose Children Learn New Lessons	Mrs. John Heslip	5c
Missionary Magic	Mrs. John Heslip	5c
Junior Exercise—Praise and Thanksgiving	Mrs. W. R. McMunn	5c
A Service of Thanksgiving and Praise	Mrs. O. H. Milligan	
Responsive Service—Glory to God	Mrs. O. H. Milligan	
Responsive Service —Grateful Praise	Mrs. O. H. Milligan	

THE MAN OF THE HOLY SCRIPTURE BECOMES THE MAN OF SPIRIT

Peter was very different after Pentecost. Unstable Simon was now Peter the rock. Instead of running from a servant girl he now boldly faced the crowd and was master of it. He was not now denying his Lord but proclaiming him. What brought about that transformation? No doubt Peter looked the same as before and spoke the simple, straightforward language to which he had always been accustomed. But the people recognized a difference. Nothing but a touch from God could have produced it. No wonder Jesus insisted upon the disciples' awaiting the outpouring of his Spirit.

The same agency has changed many lives from ordinary to extraordinary. From very common clay God has fashioned supremely useful vessels for his service. He asks only that the heart be put at his disposal.—*Today.*

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., So. Hills Br., Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.
2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.

Thoughts to Ponder—"One says, 'A good idea!' Another says, 'A good idea! I'll work for it!' Which wins?" Be "doers of the word" today.

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasrur, India, $4,350. Salaries—Home—Mrs. Hazel A. Birnbach, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Chicago, Ill., $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gore, Ethiopia; Miss Mary Cole, Khartoum North, Sudan, $1,600. Total askings, $8,630.

NEW YOUNG WOMEN'S SOCIETIES

Cleveland Presbyterial—Elyria Y. W. M. S.—18 members—Pres. Nellie Wheatley. Slovak Calvanistic Girls' M. S.—14 members—Pres. Sarah Uherka. 2nd Cleveland E. I. Girls' C. 12 members—Pres. Jeannette McIntosh.

Mansfield Presbyterial—Wooster Isabella Yocum Guild.

Monmouth Presbyterial — Monmouth West Side Ethel Weed C.—17 members—Pres. Beverly Olson.

Xenia Presbyterial—1st Columbus Wilson Girls' C.—6 members—Pres. Marian Woodruff.

San Francisco Presbyterial—Oakland Y. W. Circle—7 members—Pres. Helen Richman.

Philadelphia Presbyterial — 1st Philadelphia Gwyneath Porter C.—15 members—Pres. Mrs. James Burdette. Beverly Hills Circle—6 members—Pres. Mrs. Mary Glassey. 5th Philadelphia Circle.

Oregon Presbyterial—Laurelhurst Golden Rule Girls' C.—8 members—Pres. Geneva Burnsworth. Glencullen Girls' C.—21 members—Pres. Jean Sutherland. Multnomah King's Daughters — 23 members — Pres. Mary Ann Long.

Puget Sound Presbyterial—3rd Seattle Daisy Russell C.—6 members—Pres. Peggy Atkinson. Prosser Daisy Helen C.—11 members—Pres. Ruth Christian.

Kansas City Presbyterial—Lyndon Young Ladies M. C.—11 members—Pres. Lois Sloop.

Allegheny Presbyterial — North Girls' M. C.—26 members—Pres. Jane Donaldson. Springdale Mary M. Thompson — 13 members — Pres. Donna Skinner.

Caledonia Presbyterial—Kenmore Sara Moore Circle—15 members—Pres. Mary Elizabeth Bickerton.

A SMOOTHER

One of the easiest things in the world to be is a "ruffler", one who stirs up others to their discomfort. Unconsciously we may cause heartache to a sensitive soul. This may be done by the tone of voice, indifference in attitude, a thoughtless question, or a short answer. We may even cause a ripple by a misinterpreted laugh or a careless word. It is so easy to offend and so difficult to smooth out differences. Perhaps you have had an experience which is still fresh in memory.

There are people who seem to be born rufflers and some who are always endeavoring to be pacifiers. Of course we would all prefer to be known as people of peace. If we are to be known as such, we must enter into the plan of another and try to get her view point. How easy it is to stir up a spirit of unrest by lack of cooperation. To never seem to be in agreement is to be a disturber.

Peace-lovers accept criticism without bitter comment when it is possible. It is surely best to preserve a calm spirit—at least on the surface. A person said of an intimate

friend—"She always made things easier." She was never conspicuous in her work in the church, "but by her tactful, kindly manner, she was always helping to iron out little difficulties and helping the wheels to turn smoothly." This young woman by a tactful word was able at times to so clear the dense atmosphere that "all went out laughing at their folly."

How valuable such a person is in the missionary society! Why not be peaceable, generous, gracious? George Eliot said—"What do we live for if not to make life less difficult for one another?" It may be the path of least resistance to speak one's mind but it is not the path of peace. To make life a little easier is the work of the so-called "smoother". Such a life shall not live in vain.

YOUNG WOMEN'S SPECIAL CORNER

Dear Friends of the Y. W. M. S.,

You in the homeland will be just entering the last day of the old year as we here are thinking of its passing. I think I shall not "watch it out" but spend some of the last hours in a visit with you.

Our English service this evening was conducted by Dr. Fairman, one of our missionaries from Egypt, who has been holding a three weeks' series of meetings in Khartum. Our hearts had a real feast in his sermon on II Cor. 3:18—"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." It brought a real message for the New Year.

During my first years out here, it fell to my lot and that of another younger missionary to choose a servant as we were setting up housekeeping. We chose a young girl who was unmarried. This was rather a new departure and we asked the advice of an older missionary. Her reply was: "Well, you may as well make up your minds to it at once—if you decide to take her—that you will spend years of work on her. If she turns out all right, she will be a great joy to you. But you may spend your efforts and have her turn out badly and give you many heartaches." We have lived to have both experiences. In the first case, the girl accepted Christ and became a devoted follower and today the very light of heaven shines from her face!

At about the same time, we accepted into the school a little girl of perhaps five years of age. Ten years passed—ten years of teaching and training and prayers which have brought forth fruit for eternal life in other lives. All this was of no avail in this life! Last summer she left us again, passing out into the world, into a life of sin! And again we are at the cross-roads. We have accepted into the school a little girl of perhaps seven or eight years. She was sent to us from the police court where she was being held for vagrancy. It so happened—shall we say? that one of our ladies was waiting in the court until her business could be finished. This child's case came up. The officer was at his wit's end to know how to dispose of the case.

The child's father is a day laborer. Her mother is dead and there is no one to care for her and a younger sister except just slightly older than "Miss Difficulty."

In his dilemma, the officer appealed to the missionary to know whether the child would be accepted in our school. Not being from the school, the missionary could not say but advised him to send her along. So she is with us! Along with the rest of us she needs your prayers. How can we know what will be the result in her case?

On January 19, our conference for women workers will begin. It is to be at our school out at Gereif. There will be from thirty-five to forty women present as some of the workers from the C. M. S. hospital

and school are coming. There will be two days of conference, prayer and praise as well as of dining and slumbering as one family. Besides, there will be play. This is the third conference of its kind. We hope it will prove as profitable as those in the past.

When this letter reaches you, you will be well into the new year. May it bring you all good.

Sincerely, Mary E. Coie.

METHODS

The Women's Foreign Missionary Society of the First Church, North Side, Pittsburgh—(the oldest society in our church, having been organized in 1838)—has given out its new year book. It is white in color, printed in black, attractive in its simplicity.

Two evening meetings are to be held, one of them the *ninety-sixth* birthday of the society. Is your society aiming for and working towards such a celebration in the years to come? A society continuing so long in an uninterrupted flow of missionary service is worthy of emulation. It puts to shame the organization that starts out with bright hopes perhaps, but hopes that soon dim and die because of discouragement, indifference, diverted interest or other such cause.

Miss Elizabeth Trimble, 904 Publication Building, Pittsburgh, Pa. was the conveyer of the yearbook.

We are indebted to *The Missionary Review of the World* for "Springtime Programs." Under this title there are many suggestions usable in the spring and other seasons of the year, too. The general title for the whole program is "World Gardening." A proposed motto is "The field is the world." The leaders of the meetings may be known as "Head Gardeners or Florists."

When current events are called for, it is proposed that they be called "seedlings". A "salad" may be served—crepe paper lettuce leaves bearing on them pasted-on messages. A boquet of forget-me-nots with messages tied to the artificial stems may be broken into parts, each member receiving a spray. June rosebuds with messages concealed within the petals is another method. Of course the roses are artificial. Beautifully decorated May baskets may be passed around, each one helping herself to a "tid-bit" of news from a basket.

To properly advertise the meetings, it is proposed that seed catalogues containing beautifully colored flowers and fruit, may be secured, posters to be constructed from the pages. Each of these posters may be so individual that it will portray some idea of the meeting it is to advertise. If these colorful posters are properly placed on the bulletin board or in the lobby, the young women will be sure to be at the meeting to know what it is all about. Indeed, some non-members may avail themselves of the opportunity to attend the meeting.

Some ideas on devotionals with Bible references were also given:

Grapes Sweet and Sour—Jer. 31: 29, 30; Num. 13:17-24.

Help Wanted—Matt. 9:35-38.

Combatting Garden Pests—Gen. 4: 9; I Tim. 4:12; Eccl. 9:10.

The Secret of Successful Gardening —John 15:1-6.

Nature's Law of Sowing and Reaping—Gal. 6:7-10; 2 Cor. 9:6.

The Problem of Weeds—Matt. 13: 14-30.

These programs may be adapted to any age group.

GIRLS' CIRCLE PROGRAM

By Mrs. J. C. Smith, 1860 Shaw Ave., East Cleveland, Ohio.

MOUNTAIN VOICES—A CALL TO ADVENTURE

INVITATION — Small log-cabin, cut double of gray paper, logs sketched in in black, with a door that swings open. The word "Welcome" is written on the inside of the cabin so it can be seen when the door opens. These words are also written on the inside of the cabin: "The Mountain's Call to Adventure—in June!" Meet us (when, where, etc.).

MAP—Same map as used to follow the Indian Trail and for the Airplane View of our Negro Missions. Mark on the map our Mountain Mission Stations in Tennessee and Kentucky. In Eastern Tennessee make a wheel with the hub at Greenville and the spokes running out to the six stations.

Cut out pictures of our mountain school, churches, workers, and people. Mount them on gray or green paper, leaving a margin of one-eighth of an inch at top and sides, and one inch at the bottom. At the bottom write the names of the workers at that station. Give a picture to each one present. Use them as subjects for sentence prayers.

DEVOTIONAL PERIOD

PRELUDE—"Unto the Hills."

LEADER'S THOUGHT — God's Voice speaks from Mt. Sinai, giving the Laws for Living. (Tells story of the giving of the Ten Commandments.)

Hear His Voice (Unison)—The Ten Commandments.

Christ's Voice calls us from a mount in Galilee. Matt. 28:16-20. Let us repeat His command to us —"Go ye, etc."

SILENCE—Listen to His Voice as He speaks to us of His love for us, our hope for Him, His plan for our lives.

SONG (may be solo)—I heard the Voice of Jesus Say—Psalter Hymnal No. 385—vs. 2 and 3.

PROGRAM

LEADER—The Mountains in June! Who could resist that call to fragrant, beautiful adventure? Follow the road map from your home to Cincinnati, Ohio, then to Knoxville, Tenn., and on to Greenville in the Smoky Mountains of eastern Tennessee. In these mountains about Greenville we find all but one of our mountain stations supported by our Board of American Missions. Stanton, Ky., in the Cumberlands, is also under the care of this Board. Frenchburg and Ezel, also in this district, are supported by the Women's Board.

As we go to Greenville we learn that it forms the hub of an imaginary wheel on the spokes of which we will find our mission stations. Each spoke leads far up a mountain side, and if we wish to travel on even fairly good roads we shall have to come back to the hub each time before starting out for the next station along a new spoke up a different mountain side. The hub is important. While we have no mission station there — here our missionaries get supplies. We may go in our car if we're careful, or wagons if we're timid, or horseback on a side saddle, if we want to fit into the picture as the mountain women do.

A glimpse of the mountains ablaze in their June glory of hundreds and hundreds of acres of rhododendron lure us on. We pass occasionally a mountain cabin, sometimes with only a door—no window. We notice the "battlin' board" for paddling the dirt from the family clothes, and see a barrel-shaped object which we are told is "a stand o' honey." See those wonderful quilts hung on the garden pickets to "sun." Mountain hospitality insures us an invitation inside. It is rather dark, as there is only one window, but an

open fireplace lends a note of cheer. We cast envious eyes at the old spinning wheel, but are thankful we do not have to use the "grease" lamps. Children seem to be everywhere. Large families are the rule in the mountains, families of fifteen not being uncommon.

We go first to Camp Creek, seven miles from Greenville, where we have had our largest force. Our work here is to be changed, with the High School and workers to be transferred to Cedar Creek.

Then back to Greenville to start out twelve miles in another direction to Cedar Creek—our only station not on a mountain side. Though in a valley it serves our mountain people. Rev. Joseph Cogdell, a product of our mountain school, later graduating at Muskingum College and Yale Divinity School, is in charge here. He is doing a fine work among his people.

Back to Greenville, we will visit two stations out this spoke, coming first to Rollin's Chapel with Miss Lulu Warden in charge. Then on to Upper Paint Creek with Miss Ella Melone in charge.

More mountain roads over a new spoke brings us to Horse Creek, where Rev. Moses Hay is the pastor and Miss Emma Wilson the teacher. They have both given many years to our mountain people.

Off again for Houston Valley over a rocky road we meet Rev. Elijah Chandler, another who is preaching the gospel to his own people.

Now we have gone around the wagon wheel of our Board of American Missions. We will visit the ones in Kentucky.

Back to Greenville, we take a train for Mt. Sterling, then the bus to Frenchburg. It is Saturday morning, and as we come near to Frenchburg, we wonder why so many people are standing about as if waiting for something. We learn from the bus driver that they have come from away back in the mountains and have been up before day that they might be on time for the Saturday morning sales of used clothing without which many people could not go to school.

Frenchburg is a fine plant, doing much vocational work, having a dairy farm, clothing store, basketry department, and a print shop. They publish a paper called *The Frenchburg Reporter*. Let us send for sample copies. We have a church and a hospital. Dr. Esther Mitchell, loved everywhere in the district, has recently had to give up the work so dear to her heart. We find one of our Young Women's Special workers, Mrs. Hazel Birnbach, here in charge of the Girls' Dormitory. (See Jan., 1934, W. M. Magazine, p. 286, for her story.)

We must go on to Ezel, fifteen miles away. This work was started by our beloved Mrs. Jeannette Alter. Beginning in 1924 as a Sabbath School we have a splendidly equipped mission here in charge of Rev. Ray Davis. The community has supported it in a wonderful way, and homes have kept pace with the new advantages both spiritually and materially.

Stanton, Ky., has long had a place in our prayers because of Stanton Academy. The state has now taken over the school. Rev. W. P. Gordon is the pastor. (See "March On" for a fuller account of the work at these stations.)

CHAIN OF PRAYERS—by those holding pictures.

POEM—"Little Homes in the Mountains," W. M. Magazine, May, 1934, p. 462.

LEADER—From these Little Homes in the Mountains come the voices of young people. These voices will be relayed to you by four Circle girls (or one) who will tell in two minute talks of these "Voices," as they tell of The Changing Mountain, A Challenge, An Opportunity, and The Needs of the Mountains. pp. 459-462.

CLOSING SONG—America.

SOCIAL HOUR—Pack a box of used clothing for one of these stations. Pack in some books, too, suitable for young people. Some from the "Books of the Month" at the close of the Circle Programs would be best of all.

A girl in sunbonnet, cotton dress and heavy shoes may conduct a potato race, or Blind Man's Buff. At the proper time she may invite the group to refreshments. Refreshments in keeping would be corn pone and molasses, berries and milk. The table may be set with a red and white cloth, and brown jugs of blossoming branches.

Fine mountain stories are:

The Land of Saddle Bags—James Watt Raine.
Quare Women—Lucy Furman.
The Glass Window—Lucy Furman.
You Make Your Own Luck—Elsie Singmaster.

HOME MISSIONS DEPARTMENT

By Mrs. Wm. S. Cook, 1201 Sixth Avenue, Beaver Falls, Pa.

HOME MISSIONS

The only report received from a City Missionary for the month of April was from Miss Josephine Jane Zucchi of Cranston, R. I. Cranston is a real mission field.

There are no churches and no playgrounds. The nearest church, a Catholic, is three miles distant. At the close of school, the children are on the streets. A mission in this community is as a light set upon a hill. The story of our risen Lord was vividly and beautifully portrayed by the Juniors Easter Sabbath morning. Many parents were impressed by the devout and convincing way these little folks unfolded the beautiful story. The Prayer Cycle is used every Wednesday at the mother's group. The Bible is new to them and Bible study is part of the program. A special event of the month was the blessing of having an Evangelist, loaned by East Providence, for one afternoon. This evangelist was at one time a Catholic priest. Through much study and prayer he was converted, and is a great testimony to the Italian people. He answered many questions that were asked by the audience, and the interest was so great that the meeting lasted almost four hours. The people asked for Gospels that they might study them. May God bless them to His glory is the prayer of Miss Zucchi. Will you not make it yours also?

FRENCHBURG

During the first week of April evangelistic meetings were conducted by Dr. R. T. Campbell, former president of Sterling College, Sterling, Kansas. Dr. Campbell wrote a letter to the Board just after the close of these meetings and I quote from it as follows: "Having just returned from Frenchburg, Ky., where I conducted a week's meetings, I feel a brief note is due the Women's Board expressive of the excellent work the school is doing under the leadership of Supt. and Mrs. H. Glenn Stephens. Under the direction of Mr. Stephens and with the help of his excellent faculty, we found the ground well prepared for my coming.

"As a result we had the pleasure of seeing an even thirty of the adult students accept Christ, and some seventeen children of the grades who expressed their desire to become Christians.

"I had always entertained a desire to see the work of your Board in Kentucky, and must say that I was more than pleased.

"I was deeply impressed with Mr. and Mrs. Stephens and feel that you have the right man in the right place. I can say the same of other members of the faculty, who mani-

fested like devotion. May the Lord bless the work there".

Mr. Stephens wrote that on April 15th, thirteen young people were baptized, nine by sprinkling and four by immersion, and fifteen were received into church fellowship. A number will unite with their home churches.

On Easter Sabbath a sunrise service was held on the hill back of the school building. Seventy or more were present. Easter messages were brought by the Rev. Mr. Stephens, Prof. Bailey and Mr. Chas. Clark. The choir sang two beautiful anthems and the audience sang familiar Psalms. The morning was beautiful for the service and the Easter spirit was made evident throughout the services of the entire day.

EZEL

A week of evangelistic meetings was also held at Ezel conducted by the pastor, the Rev. Ray M. Davis. This week of meetings was preceded with a week of Cottage prayer meetings conducted in three different sections of the village. All of these meetings were well attended. On Sabbath April 8th, ten new members were received into the church. Most of these came on profession of faith. Three were received on reprofession. At a recent congregational meeting two new elders were elected and have since been ordained. One result of the evangelistic meetings has been the family altar established in the homes and a genuine change in the homes where grace is observed at the table.

One of the elders, Mr. Ellis Ward, is a commissioner to the General Assembly and Mrs. Davis hopes that others will attend as the assembly meets within the bounds of this presbytery. Mr. Davis adds:—"I believe that I can say that I have never begun a new church year with a better spirit of co-operation than this year. Times here are hard, yet our finances for the past year were increased about 30%, and the way we are starting the coming year, means we shall go over the top".

Frenchburg and Ezel are both planning for Anniversaries during commencement week, May 25-30th.

This year marks the twenty-fifth milestone of our work at Frenchburg and the tenth since the organization of the work at Ezel.

The Rev. Herbert Armitage of North Kortright, N. Y., who was a member of the first class to graduate at Frenchburg, has been secured to preach the baccalaureate sermon and to give the commencement address at both Frenchburg and Ezel.

We are hoping that many former faculty members and friends of the work, will take advantage of the good roads (the Garrett High Way) and attend the functions at both missions.

In connection with the commencement exercises at Frenchburg, will be held on Monday afternoon, May the twenty eighth, a service of appreciation of the work of Dr. Esther Mitchell, who has been in charge of our hospital since its inception, and who has resigned for personal reasons.

The Board decided to place a trained nurse in charge of the hospital and Miss Meda Reynolds, R. N., has been secured and is now on the field, getting an insight into the work before Dr. Mitchell leaves. Miss Reynolds has been in charge of the surgical department of a hospital in Guthrie, Oklahoma for a number of years and comes to us very highly recommended. We beseech your prayers for this young woman as she undertakes this work. She wrote:—"I feel so incompetent to try to fill Dr. Mitchell's place".

There is a splendid opening for a physician in Frenchburg, and we hope a Christian physician looking for a location, will look over this field before locating elsewhere. When Dr. Mitchell leaves at the end of May, there will not be a registered physician in the whole county.

INDIAN DEPARTMENT

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

THE WHEELER-HOWARD BILL IN CONGRESS

To grant to Indians living under Federal tutelage the freedom to organize for purposes of local self-government and economic enterprise; to provide for the necessary training of Indians in administrative and economic affairs; to conserve and develop Indian lands; and to promote the more effective administration of justice in matters affecting Indian tribes and communities by establishing a Federal Court of Indian Affairs.

WHAT SOME OF THE INDIANS SAID

Items from *Indians at Work.*

"This is the first time we have ever been offered a voice in the laws that govern us. Indians will rejoice in this opportunity to run their local affairs."—*Grab Wolf, Elder of the Grosventre Tribe.*

"The old way leads to the end of the trail. We can lose nothing by trying the new way."—*Edward Quick Bear, Rosebud Sioux.*

"If what is told is true, this is the Indians' salvation. Let us call upon the Great Spirit to make it so."—*Rides-at-the-Door, Elder of the Blackfeet.*

"While the white man gives us education, we shall have something to give him. The bill's encouragement to Indian art and culture—our thoughts and dreams of a thousand years—will make our hopes burn brighter. It will lift our heads toward a happier future."—*Henry Roe Cloud, Winnebago educator.*

"The future is in the hands of the Indians themselves. It can be a great future. But the Indians only can make it so.—*John Collier, Commissioner of Indian Affairs.*

INDIAN OPINION ON THE WHEELER-HOWARD BILL

"I believe that the long-sought opportunity has come to the Indian people through this bill."—*Sac and Fox representative speaking at the Anadarko meeting.*

"I am heartily in favor of the bill and . . . I am sure that the Indians throughout the country, when they really understand what the bill provides, and what it will mean to them, will get behind you and your program with all their might. The only danger might be that outside interests might get in and influence the Indians to vote against their own interests . . . I feel that this present program is the first step in advance that has been presented for the Indians for a long time."—*Charles Callahan, Osage university graduate, writing to Commissioner Collier.*

"We make mistakes all along our lives. The white people make mistakes. Every Commissioner comes in here and has a new policy and experiments with us, and now this Commissioner comes in here and says, 'Experiment with yourselves and see where you get.' And no race of people on the face of the earth has been known to progress and go forward unless they experimented on themselves, by themselves and for themselves." — *Henry Roe Cloud, Winnebago educator, speaking at the Anadarko meeting.*

HAVE YOU READ Vera Connolly's article in GOOD HOUSEKEEPING for April, "The End of a Long, Long Trail"? More than one friend of the Indians' cause will remember what many struggles, and many victories, lie behind the present moment of the Government's guardianship over the Red Race.

A WEDDING

Many friends of our Orphans' Home will remember Hazel and Clara Young Bear of the Indian Reservation at Tama, Iowa, who were in our Orphans' Home for some time several years ago. They will be interested in the following announcement which appeared in the local paper: "Married, March 2—Horace White Breast, 20, and Hazel Young Bear, 18, Tama, Iowa."

TAMA INDIAN BAND TO PLAY IN ASSEMBLAGE OF BANDS AT DES MOINES

The Tama Indian band, directed by George Young Bear, will be one of the musical units making up the largest band ever assembled in the United States, which will play at the Silver anniversary Drake Relays in Des Moines, Saturday, April 28.

The band will number nearly 3,000 players, and when massed for playing will cover the entire field in the Drake stadium.

Musicians from more than 50 municipal, high school, college and university bands in Iowa will unite to form the huge group.

According to Harry Warfel, Drake band director, who is arranging the project, the largest previous band was one of 1,500 players assembled in Philadelphia, Pa., just after the Civil War.

FOREIGN DEPARTMENT

MRS. J. D. SANDS, Secretary,
5542 Hampton St., E. Liberty Sta., Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS

July 8—Miss Marjorie Faught.
July 9—Miss M. Lois Boyd.
July 15—Ruth McCleery.
July 22—Miss Edith C. Anderson.
July 24—Miss Rena L. Hogg.
July 27—Miss Alta G. French and Miss Isabel Blair.
July 28—Miss Laura B. Wright.

INDIA

Very little news has come from any of the fields during the past month except from missionaries who were planning to start on furlough. Five of our missionaries from India are happy to be in the home-land once more. They have had busy days getting ready to leave their work in condition for others to carry on while they are having their vacation. There have been sad moments for some of them as they leave the work they love, for a time. They have all had some special difficulties during the past year in trying to carry on their work with depleted funds; but there seems to be a feeling of thankfulness to God that the work has been blessed greatly even though there have been many trials. They feel that these trials have in some cases proved a great blessing. One of the young ladies said that in traveling third class in India she found wonderful opportunities to speak to women. "They want us to talk to them of Christ and His love. The last trip especially has been a great blessing to me in this way."

Miss Vida Graham who has been located in the John and Jane Denham Memorial School in Pathankot writes of some of her last moments. She says: "It is a little difficult to turn over my work to people who already have full work. Trying to pack and carry on with the school work up until the last minute has been rather difficult, too." She speaks of some of the activities just before leaving. One of these was the "Old Girls' Day." "Quite a number came back this year and we had a lovely time with them. Of course this means extra work but it is so nice for them to get back to their old school and nice for the teachers to be able to see how they are getting along. Some got back this year who had not been back since gradu-

ation and of course they saw many changes. Some of the old girls are doctors and compounders and nurses; others are married and some are teaching. It brings joy to the hearts of the missionaries to see that the girls have done so well."

Another time of interest was the special evangelistic campaign week when many of the missionaries and some of the girls went out into the villages. They sold gospel portions and made a good many visits. Some of the women of the villages were so glad to have some one come to them with a Gospel message and the people in general seemed interested in hearing. The reception this year was thought to be better than in previous years. In the School they had daily prayer meetings and the girls were very faithful to these as that seemed the only way in which many of them could help this year.

Another matter of interest was inspection by the Government. The girls must have three satisfactory signatures by the Government inspectress before they receive a permanent certificate. If the signature is only fair they have to start all over again and get three more. This makes it rather difficult but serves to keep them up to the mark. They have a new inspectress this year who is a strict Mohammedan and observes purdah to the nth degree. She seemed very friendly all the time she was in our school although she put the girls through the mill for two whole days. As yet no report from the examinations had been received.

Most of us in America perhaps think of India as being so hot the greater part of the time that there is not much beauty there but Miss Graham writes: "I wish you could get a view of our mountains just now. There was rain last week, and today and all this week they have been gorgeous. They look so near and the snow stands out clearly. One could not wish for a more beautiful view. The grass is so green now and we have lots of sweet peas and flowers of different kinds. This is a lovely time of year here in India."

The missionaries coming to America for furlough are Miss S. Jane Lamont, Miss Rose Shereda, Miss Vida Graham, Miss Louise Scott and Miss Georgia Wengert. Four of these came by way of the Atlantic. Miss Lamont stopped off two weeks at Port Said for Palestine and Egypt while Miss Shereda stopped at Genoa and visited her brother in Czechoslovakia. Miss Wengert came by way of the Pacific, sailing from Calcutta, and arrived at Vancouver. We are glad that these our faithful missionaries are to have a furlough. We pray that they may have a happy vacation and be ready to return to their work in due time.

EGYPT

The missionaries in Egypt have been spending much time and thought recently in adjusting their budgets to meet the reduction in estimates and the shortage of workers. They have made a very careful study of all the work and are trying to plan so that the least harm may result on account of the reduced budget. They are trying to keep the schools open and plan to carry on in as large a way as possible for the coming year. Reports from the schools tell of the past year's work and in all there seems to be a hopeful attitude although in many cases the number of pupils reached during the past year was not so large as in other years.

Miss Carol McMillan of the Mary Clokey Porter Girls' Boarding School in Tanta speaks of the work there in a most hopeful way. She says: "We never cease to be grateful to the members of the Women's Board and to the women and children of the home Church who provided this School for the girlhood and womanhood of Egypt. As time passes we find the building is admirably suited to all the needs of

the School. Now that we have begun secondary school work, which compares with High School work in America, we have our special laboratory room and there are ample accommodations for the three years of High School work. Just now the garden is one mass of lovely bloom. I could not begin to say how many different varieties there are. We have some double nasturtiums this year that are as lovely as one could imagine. We have a big bowl of them on our dining room table and it is a delight to look at them."

We in America are enjoying the beauties of Spring and its lovely flowers and we are glad to know that our missionaries in India and in Egypt also have such delightful flowers for a short time at least.

ETHIOPIA

Miss Elizabeth McKibben, R.N., began her furlough by stopping off in Khartum North. There she was joined by Miss Verna Pillow who also takes her furlough this year. They went on to Egypt and planned to go to Palestine for a few days before continuing their homeward journey. They expect to reach America about the middle of June.

Rev. Bruce Buchanan wrote that Miss McKibben was needing her rest and it would do her good to go on furlough but the Mission would need her just as soon as she could return. He tells how she will be missed in the work and how much they need another nurse to carry on the work which is growing apace; in fact they could use two nurses very nicely.

Miss Isabel Blair is planning to leave America for Ethiopia some time in July. Upon her return she will be located in Gore and have charge of the Girls' Boarding School, teach in the day school and assist in the evangelistic work. We can see where she will be a very busy woman.

No definite word has come from Addis Ababa during the past month but one correspondent in America speaks especially of Miss Nichol, saying she needs prayer as she undertakes her task—a very difficult one as there are forty-two girls in the school at the present time, and with the language barrier this is no easy task. Let us remember in prayer all our missionaries in Addis Ababa for it seems there are no easy tasks there.

SUDAN

During the past winter the Sudan, as well as India and Egypt, had some unusually cold weather but the last letters received report terrific heat in the Sudan. It had been between 110 and 115 degrees for several days. Needless to say all were hoping for a change in the temperature. Preparations were being made for graduation exercises to take place April 26th and 27th but our school in Khartum North would not close until May 22nd. All our workers were in their usual health, for which we are very thankful indeed.

The Board is greatly concerned about the return of missionaries who have been at home on furlough. We crave your earnest prayers for guidance in planning for the new year's work and that we may see our way clear to return all our missionaries to their various fields.

YOUNG WOMEN PAY TRIBUTE TO ALL MISSIONARIES

There still needs be the pioneer,
The fighter in the front line trench,
The spirit danger cannot quench,
Who, looking farther, sees more clear.
Give then the strength, Lord, for today.
Old worlds dissolve beneath their feet,
The past is gone, in battles' heat,
'Tis for the present hour they pray.

By Catherine Williams Herzel.

JUNIOR DEPARTMENT

MRS. W. R. McMUNN, Secretary, 302 Hastings Ave., Oakdale, Pa.

JUNIOR EXHIBIT

Please address packages intended for the Junior Exhibit at the Steubenville Convention as follows:

Junior Exhibit, care of Mrs. John Anderson, First United Presbyterian Church,
Cor. 5th and North Sts.,
Steubenville, Ohio.

Send your packages in time to be received not later than Monday, June 11. Do not forget to mark every article plainly and securely with the name and address of the society sending it.

"HONEY RAINS"

By Mrs. Ruth L. Walker, Gore, Ethiopia.

There had been no clouds for many weeks and not a drop of rain had fallen to water the thirsty lawns and gardens. The flowers were hanging their heads and the vegetables were wilted. All night long people waited at the water holes for the tiny stream of water to fill their clay pots. The gardens were a pitiful sight but how much more those waiting through the long hours for a quart or two of water.

And then one day a little breeze sprang up and before long there were clouds in the sky and birds circling about overhead, making the peculiar noise that we recognize as a warning that a storm is brewing. By evening the storm had broken and the earth was refreshed and the water holes all filled. Those who had wells rested better that night for they went to bed knowing that not only the grass and flowers and vegetables had had a drink, but that all the little children had all the water they needed, too.

For several days showers kept up and we began to wonder if the rainy season had begun in Ethiopia so soon as the first of February. But this is the explanation we got when we questioned Tadu: "At this time of year, when the flowers of the rainy season are all gone and there is nothing for the bees to feed upon, God sends a special rain to bring on new flowers just for the bees." And surely enough, in a few days many trees and shrubs burst into bloom, lovely purple and white ones like lilacs, yellow bells on trailing vines, and great trees of lovely blossoms which remind us of apple blossoms.

In a couple of months we can expect to find in the market one of the finest varieties of Ethiopian honey, which will have been made from the lovely flowers that have bloomed because of this "Honey Rain." Down in Kaffa the men and boys are climbing high trees and tying up big baskets which take the place of bee hives. And then one dark night they will climb again and take away the honey the bees have stored in their baskets, put it into clay pots and carry it up to Gore to sell.

What a difference this short season of rain makes in the lives of our people here. Clothes that have not been washed for many weeks are now snowy white and faces and hands get a scrubbing, too. Much of the refuse from the market place is washed down over the hill and everything takes on a clean, fresh look. And that is what the Water of Life can do for us when we partake freely of it. The "Honey Rain" of God can bring sweetness into our lives and can cleanse us from the evil that the dry months without His blessings bring upon us.

TEMPERANCE AND REFORM

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., So. Hills Br., Pittsburgh, Pa.

KIDNAPING THE CONSTITUTION

The above is the title of " a little book on a great subject" written by that militant dry leader, Mrs. Henry W. Peabody. Mrs. Peabody has written this book as "a protest against nullification of the Constitution of the United States by the Seventy-Third Congress through the Beer Bill, and the repeal of the Eighteenth Amendment which was effected through illegal conventions. They were neither representative nor deliberative."

Mrs. Peabody reviews first "The Birth Of The Constitution", the framing of that great document "to form more perfect union, establish justice . . . and promote the general welfare" which was to be "the supreme law of the land" and has been until December the fifth, 1933 when for the first time in history a Congress nullified it. In this most interesting chapter, the author reviews many of Washington's statements made 145 years ago "that were not only progressive but prophetic," in which this great statesman and clear thinker gave his views on the issues of his day which are to-day issues that deeply concern the Nation.

Mrs. Peabody then passes on to a consideration of "The Defenders Of The Constitution", the duty of the President, the members of Congress and of every citizen. Recalling the many times when attacks were made upon the Constitution in years past and the defense of it by great leaders of history so that "the people and the State found it a bulwark for which they were grateful", the author makes a severe (and just) indictment against the President and the members of Congress, who, contrary to their solemn oath of office, led the attack against the Eighteenth Amendment.

Under the chapter heading, "Who Kidnaped The Constitution," she writes as follows: "The Eighteenth Amendment came into the Constitution by the vote of Congress and of the Legislatures of 46 states. But the repeal of the Eighteenth Amendment was not submitted to State Legislatures. * * * We were not sure that Conventions were out of order under the Constitution but were convinced that what our opponents so eagerly demanded our group certainly did not want. * * * Later the game was clear. The vote for repeal could never have been rushed through the Legislatures without discussion. They were representative bodies elected by the people. Conventions should be, too, by all traditions. There was no precedent and the trick was played. The influence and money of all the forces against this Constitutional Law were powerful enough to get through a scheme in more than twenty states for 'delegates-at-large', not representative except of the big (wet) cities. * * * The Supreme Court of Maine rendered its decision which we are glad to include in this chapter: 'In view of the foregoing, we do not deem it permissible for the State, under the terms of Article Five of the Federal Constitution, to organize a convention wherein the delegates entitled to participate are all elected at large.' * * * We are assured by able lawyers, and it is confirmed by this decision of the Supreme Court of Maine, that the repeal of the Eighteenth Amendment in more than twenty states is illegal, and would so be decided by the highest authority if it were possible to get the case to that authority, the Supreme Court of the United States. * * * We conclude with this testimony that the Constitution of the United States was kidnaped. * * * To kidnap is 'to abduct a person by force.' Is the Constitution a person? It is more—

back of it we see the greatest personalities, Washington, Jefferson, Franklin, Jackson, Webster, Lincoln and the People of the United States. It is a living law—now at the mercy of 'the rulers of darkness of this world.' Who will come to the rescue?"

This book, which has very much more in it that is interesting and informing, that this brief review cannot speak of, can be secured from N. A. Lindsey, Inc., Marblehead, Mass., for 40c.

LITERATURE DEPARTMENT

MRS. A. J. RANDLES, Secretary
904 Publication Bldg., 9th St., Pittsburgh, Pa.

FOR JULY PROGRAMS

Our Alien Neighbors—a new leaflet—3c.

The Missionary Review of the World for June is to be devoted to Orientals in America and will be valuable help in developing the July programs. Single copy, 25c. Order from The Missionary Review of the World, Third and Reily Streets, Harrisburg, Pa.

FACTS AND FOLKS

One of the reference texts for this year's study is *Facts and Folks In Our Fields Abroad.* Out of a 10,000 edition but approximately 200 copies remain. It is authentic history of our foreign work up to the date of its issue in 1921. If you do not already own this book you will want it now at 25c per copy, cloth binding. Order from United Presbyterian Board of Foreign Missions, Schaff Bldg., Philadelphia, Pa.

The Promise—Delayed information tells us that copies of this book are available at 60c per copy. Write M. M. Shaw, 1180 E. 63rd Street, Chicago, Illinois.

FRIENDS IN NIPPON

This is another interesting book for Juniors. It contains nine stories of Japanese children in various activities with delightful illustrations by a young Japanese artist. Price 50c paper, 75c cloth. A pamphlet, *How to Use,* may be had for 5c additional. Order from M. H. Leavis, Agent, 186 Massachusetts Ave., Boston, Mass.

TRIBUTE

MRS. NORA GRAHAM GORDON

The Woman's Missionary Society of the Somonauk, Ill. United Presbyterian Church desires to pay a tribute of love and esteem to the memory of Mrs. Nora Graham Gordon, who was called to her heavenly home February 7, 1934.

She was keenly interested in the welfare of the church, a faithful attendant at its services and willingly did her part in all the activities of the congregation and of the Missionary Society of which she was a life member. She was deeply interested in missionaries and mission work and her prayers gave evidence of a deep and rich Christian experience.

Although her going was sudden and without warning we are assured of her abundant entrance into the home above and we seem to hear her Master say, "Well done, good and faithful servant."

To the husband and children who have lost an unusually understanding and sympathetic wife and mother and to her mother and brother and sisters we extend our sympathy and commend them to the Savior whom she loved and served and "who comforteth us in all our afflictions."

"Not now, but in the coming years,
It may be in the better land,
We'll read the meaning of our tears,
And there, some time, we'll understand."

Committee.

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c-o American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. J. W. Acheson	Cairo
Dr. and Mrs. C. C. Adams	Cairo
*Dr. and Mrs. J. R. Alexander	Cairo
Rev. and Mrs. J. M. Baird	Benha
Dr. and Mrs. E. E. Elder	Cairo
Rev. and Mrs. W. T. Fairman	Cairo
Dr. and Mrs. H. L. Finley	Assiut
Rev. and Mrs. Dalton Galloway	Beni Suef
Dr. and Mrs. H. K. Giffen	Assiut
Rev. and Mrs. L. A. Gordon	Alexandria
Rev. and Mrs. E. E. Grice	Mansura
*Dr. and Mrs. L. M. Henry	Assiut
Dr. and Mrs. W. W. Hickman	Assiut
Mr. and Mrs. F. S. Hovman	Assiut
Dr. and Mrs. H. S. Hutchison	Tanta
Rev. and Mrs. E. R. Jamieson	Fayoum
Rev. and Mrs. W. B. Jamison	Tanta
Dr. and Mrs. F. C. McClanahan	Assiut
Prof. and Mrs. M. C. McFeeters	Assiut
Dr. and Mrs. R. T. McLaughlin	Cairo
Dr. and Mrs. W. T. Moore	Tanta
Mr. and Mrs. W. W. Nolin	Alexandria
Dr. C. A. Owen	Assiut
Dr. and Mrs. H. E. Philips	Cairo
Rev. and Mrs. W. H. Reed	Minia
Dr. and Mrs. C. P. Russell	Assiut
Rev. and Mrs. W. J. Skellie	Luxor
Dr. and Mrs. A. A. Thompson	Assiut
Dr. and Mrs. F. Scott Thompson	Assiut
Rev. and Mrs. R. W. Walker	Luxor

ON FURLOUGH

Dr. and Mrs. R. W. Caldwell, 500 Schaff Bldg.,	Philadelphia, Pa.
*Rev. S. G. Hart, D.D.	New Wilmington, Pa.
Rev. and Mrs. F. D. Henderson, 542 N. Bever St.	Wooster, Ohio
Rev. and Mrs. H. E. Kelsey, 85 Sherman St.	Hartford, Conn.
Dr. and Mrs. N. D. McClanahan	Monmouth, Ill.
Rev. and Mrs. H. A. McGeoch, 44 Alexander St.	Princeton, N. J.
Mrs. C. A. Owen, 618 S. 2nd Ave.	Washington, Ia.
Dr. and Mrs. M. S. Roy	New Concord, Ohio
Dr. and Mrs. N. B. Whitcomb	New Concord, Ohio

PUNJAB, INDIA

Rev. and Mrs. J. C. Alter	Zafarwal
Dr. and Mrs. M. M. Brown	Sargodha
Dr. and Mrs. J. G. Campbell	Pasrur
Dr. and Mrs. H. C. Chambers	Rawalpindi
Rev. and Mrs. E. V. Clements	Badomali
Rev. and Mrs. J. H. Colvin	Gurdaspur
Rev. and Mrs. Osborne Crowe	Sialkot
Rev. and Mrs. J. B. Cummings	Rawalpindi
Prof. and Mrs. W. J. Downs	Rawalpindi
Rev. and Mrs. R. A. Foster	Sialkot
Dr. and Mrs. A. W. Gordon	Taxila
Dr. and Mrs. D. R. Gordon	Rawalpindi
Rev. J. C. Heinrich	Sheikhupura
Rev. and Mrs. J. A. McArthur	Sargodha
Dr. and Mrs. J. A. McConnelee	Gujranwala
Dr. and Mrs. J. Gregory Martin	Taxila
Rev. Robert Maxwell	Rawalpindi
Mr. and Mrs. W. H. Merriam	Gujranwala
Rev. and Mrs. Paul A. Miller	Lyallpur
Mr. and Mrs. C. C. Millson	Gujranwala
Rev. and Mrs. Hugh M. Milne	Gujranwala
Rev. and Mrs. H. S. Nesbitt	Sialkot
Rev. and Mrs. S. C. Picken	Sangla Hill
Rev. and Mrs. W. H. Ross	Sheikhupura
Mr. and Mrs. C. A. Stewart	Dhariwal
Dr. and Mrs. H. J. Stewart	Gujranwala
Dr. and Mrs. R. R. Stewart	Rawalpindi
Rev. and Mrs. Wm. Sutherland	Campbellpur
Mr. and Mrs. F. A. Whitfield	Gujranwala

ON FURLOUGH

Rev. and Mrs. D. E. Alter, 2454 Prince St.	Berkeley, Calif.
*Rev. J. S. Barr, D.D.	New Wilmington, Pa.
Mrs. J. C. Heinrich, 150 N. Elm St.	Oberlin, Ohio
Rev. and Mrs. Kenneth MacKenzie	Bluffton, Ind.
*Dr. and Mrs. J. H. Martin	New Concord, Ohio
Mrs. Robert Maxwell	New Wilmington, Pa.
Dr. and Mrs. E. L. Porter, 1243 Beall Ave.	Wooster, Ohio
Miss Gwynaeth Porter, R.N., 1243 Beall Ave.	Wooster, Ohio
Rev. and Mrs. J. H. Stewart, 5223 McKean Ave.,	Germantown, Philadelphia, Pa.

THE SUDAN

Rev. and Mrs. W. J. Adair	Nasir, Sobat River
Rev. and Mrs. J. Lowrie Anderson	Khartum
Rev. and Mrs. Leander Finley	Omdurman
Rev. and Mrs. J. A. Heasty	Doleib Hill, Malakal
**Rev. and Mrs. Glenn P. Reed	Doleib Hill, Malakal
Dr. and Mrs. Ried F. Shields	Khartum
Dr. and Mrs. L. B. Ulsh	Nasir, Sobat River

ON FURLOUGH

Mr. and Mrs. J. P. McKnight	State College, Pa.
Rev. and Mrs. Paul J. Smith	Tarkio, Mo.
Dr. and Mrs. G. A. Sowash, R. No. 1, Box 212,	Zephyrhills, Florida

ETHIOPIA

Dr. and Mrs. Stuart Bergsma	Sayo, via Addis Ababa
Rev. and Mrs. B. B. Buchanan	Sayo, via Addis Ababa
Dr. and Mrs. V. F. Dougherty	Gore, via Addis Ababa
Dr. and Mrs. Robert Wm. Hockman	Addis Ababa
Dr. and Mrs. A. W. Pollock	Addis Ababa
Mr. Fred L. Russell	Gore, via Addis Ababa
Dr. and Mrs. Harold J. Wilson	Addis Ababa

ON FURLOUGH

Mr. and Mrs. D. C. Henry, 616 W. North Ave.	N. S., Pittsburgh, Pa.
Rev. C. F. Kenneweg, 13 S. Euclid Ave	Bellevue, Pa.
Dr. and Mrs. Jos. S. Maxwell, 38 Alexander Street	Princeton, N. J.
Mrs. Fred L. Russell	Grandview, Wash.
Mr. and Mrs. Phil R. West, 3319 Dale St.,	San Diego, Cal.

* Retired from active service.
** Honorary Missionaries.

REPORT OF THE CONTRIBUTIONS TO THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA FOR MONTHS OF DECEMBER AND JANUARY

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Negro Missions	Parsonage	Junior Special	Young Woman's Special	Ministerial Relief	Contingent Fund	Women's Assn. Work			Isaiah	Temperance	New World	Miscellaneous	TOTAL
											Orphans' Home	Home for Aged People	Columbia Hospital					
Albany	25.00		69.60															94.60
Allegheny	134.00	635.00	124.00	31.00	45.00	41.00	3.00	94.00	8.00					8.00	13.00			1136.00
Argyle		194.00	282.00															476.00
Arkansas Valley		172.00	1.00	1.00			1.00											175.00
Beaver Valley	55.00	169.00	33.00	20.00	32.00	7.00		15.00	14.00	12.00				11.00	21.00			389.00
Big Spring																		12.00
Boston	12.00																	
Butler																		263.00
Caledonia	73.00	60.00	63.00	13.00	13.00	5.00		31.00	5.00									216.00
Cedar Rapids		203.00		13.00														572.55
Chartiers		364.00	109.00	8.00	19.00	6.00	5.00	31.00	7.00	9.55	1.00	1.00	1.00	5.00	6.00			347.00
Chicago	18.00	210.00	11.00	29.00	11.00		1.00	42.00	13.00		2.00	3.00	2.00	2.00	3.00			342.00
Cleveland	52.00	180.00	56.00	19.00	19.00	16.00												182.00
College Springs		182.00																307.00
Colorado	20.00	224.00	17.00	9.00	9.00	8.00		8.00	2.00					6.00	4.00			
Concordia																		298.60
Conemaugh	8.00	215.00	7.00	5.00	5.00	3.00		39.00	4.00	1.35	1.00	1.00	1.00	4.25	4.00			275.00
Delaware		275.00																172.00
Des Moines		172.00																129.00
Detroit	42.00	25.00	40.00	6.00	8.00	2.00			2.00					2.00	2.00			50.00
Hudson		50.00																54.05
Idaho	12.00	20.00	8.00	4.00	4.00	2.00			2.00					1.05	1.00			297.00
Illinois Southern	21.00	161.00	25.00	25.00	22.00	13.00			16.00						14.00			171.60
Indiana	10.00	136.00	10.00	.50	11.00				2.50	1.10				.50				2.00
Indiana Northern			2.00															
Kansas City																		97.00
Keokuk		76.00	21.00															357.55
Kiskiminetas	142.00	43.00	72.00	19.00	9.00	15.00			21.00	3.80	9.75		1.00	8.00	14.00			
Lake																		
Los Angeles																		106.15
Mansfield	23.00	29.00	19.00	7.00	7.00	5.00		3.00	4.00	1.15	1.00	1.00	1.00	1.00	4.00			165.00
Mercer	15.00	130.00	10.00	5.00	5.00										1.00			206.00
Monmouth	11.00	169.00	8.00	8.00	8.00	1.00												2500.00
Monongahela	70.00	1790.00	260.00	50.00	124.00	42.00		70.00	55.00					39.00				381.17
Muskingum	5.00	266.50	25.00	17.00	26.00	10.00	1.00		20.00	4.67				4.00	2.00			247.84
Nebraska	5.00	201.00	14.00	5.00	8.00		1.00		4.00	1.84				1.00	7.00			2.45
New York										1.45								309.00
Ohio First	10.00	250.00	12.00	8.00	8.00	6.00	5.00		8.00					1.00	2.00			183.00
Ohio Northwestern	41.00	74.00	22.00	11.00	10.00	6.00		9.00	5.00						5.00			
Oklahoma																		110.00
Oregon	1.00	87.00	7.00			1.00			6.00	4.00				1.00	3.00			568.00
Philadelphia	70.00	150.00	262.00	46.00	40.00													278.00
Puget Sound	145.00	85.00	35.00					13.00										135.80
Rock Island	29.00	28.00	27.00	8.00	7.00	5.00		18.00	5.00	.80				2.00	6.00			178.92
San Francisco	8.00	140.00	7.00	2.00	2.00	4.00			4.00					6.92	5.00			60.00
Spokane	13.00	12.00	8.00	2.00	10.00	1.00		10.00	2.00					1.00	1.00			
Steubenville																		
Tennessee																		14.00
Texas		14.00																45.00
Uncompahgre	15.00	30.00																

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REPORT OF THE CONTRIBUTIONS TO THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA FOR MONTHS OF FEBRUARY AND MARCH, 1934

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Negro Missions	Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women's Assn. Work: Orphans' Home	Women's Assn. Work: Home for Aged People	Women's Assn. Work: Columbia Hospital	Isolah	Temperance	Investment Income	Miscellaneous	TOTAL
Albany																		
Allegheny	455.00	1,335.00	228.00	36.00	201.00	73.00	13.00	7.00	43.00					7.00	5.00			2403.00
Argyle																		
Arkansas Valley							1.00											1.00
Beaver Valley	270.00	187.00	156.00	46.00	83.00	38.00	9.00	75.00	37.00	9.00				12.00	32.00			954.00
Big Spring																		
Boston		200.00																200.00
Butler	95.00	273.00	3.00	10.00	40.00	49.00	11.00	35.00	16.00					3.00	6.00			541.00
Caledonia	54.00	339.00	44.00	33.00	30.00	26.00		38.00	29.00	25.00	7.00	11.00	15.00	11.00	29.00			691.00
Cedar Rapids																		
Chartiers																		
Chicago																		
Cleveland																		
College Springs																		
Colorado	29.00	180.00	28.00	7.00	5.00	2.00		10.00	10.00					7.00	4.00			282.00
Concordia																		
Conemaugh	1.00	141.00	3.00	2.00	2.00	1.00		15.00	1.00	3.75				2.00	2.00			173.75
Delaware																		
Des Moines																		
Detroit	63.00	50.00	49.00	34.00	14.00	12.00	6.00	11.00	9.00	5.65				5.40	8.00			267.05
Hudson	880.00	245.00	78.00	46.00	31.00	10.00	5.00	31.00	19.00	5.00	7.00	2.00	2.00	8.00	18.00			1387.00
Idaho																		
Illinois Southern																		
Indiana																		
Indiana Northern																		
Kansas City																		
Keokuk																		
Kiskiminetas																		
Lake																		
Los Angeles																		
Mansfield																		
Mercer		8.50		17.00		6.00		35.00										66.50
Monmouth	6.00	92.00	6.00	6.00	6.00		3.00		1.00			2.00	1.00	1.00	2.00			126.00
Monongahela	185.00	2,253.00	3.11	105.00	125.00		25.00											3004.00
Muskingum	106.00	339.50	64.00	51.00	47.00	19.00	17.00	99.00	21.00	11.73		5.00	5.00	14.00	32.00			851.23
Nebraska	15.00	76.00	19.00	23.00	11.00	15.00			6.00					4.00	5.00			174.00
New York																		
Ohio First																		
Ohio Northwestern																		
Oklahoma	2.00																	
Oregon		211.50	2.00	2.00	2.00	2.00			2.00					1.00	2.00			226.50
Philadelphia	410.00	600.00	445.00	102.00	155.00	88.00	96.00	394.00	112.00	31.00				34.00	43.00			2510.00
Puget Sound																		
Rock Island		16.00	25.00				1.00	56.00										98.00
San Francisco																		
Sidney																		
Spokane																		
Steubenville																		
Tennessee																		
Texas		31.00																31.00
Uncompahgre																		

| | | |

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

INDIA

Miss Emma Dean Anderson, 1881, % H. C. Chambers, D.D., Gordon College, Rawalpindi, India
Miss Ruth I. Ardrey, 1924 Sialkot City
Miss Helen Artman, 1920 Sialkot City
Miss Hazel Bennett, 1908 Gujranwala
Miss Kathryn Beattie, 1920 Martinpur
Miss Minnie E. Beatty, 1912 Abbottabad
Miss Rebecca Jean Black, 1921 Sialkot
Miss Lois Boyd, 1918 Sialkot
Miss N. Addaline Brandon, 1931 Lahore
Miss Theresa Brownlee, 1922 Sialkot City
Miss Evelyn Cathcart, 1925 Rawalpindi
Miss Laurella G. Dickson, 1897 Pasrur
Miss Margaret Fehlman, 1918 Lyallpur
Miss Betsy Fleming, 1918 Sargodha
Miss Ella M. Gordon, 1898 Campbellpur
Miss Nancy Hadley, 1904 Zafarwal
Miss Evva P. Hartig, R. N., 1924 Jhelum
Miss Eva M. Hewitt, 1930 Sangla Hill
Miss Kate A. Hill, 1896 Sialkot City
Miss Zarra S. Hoon, 1921 Rawalpindi
Miss Janette Howland, 1921 S. Sargodha
Dr. Reba C. Hunsberger, 1921 Sialkot City
Miss Flora Jameson, 1903 Sangla Hill
Miss Mary Kyle, 1904 Pasrur
Miss Olive Laing, 1912 Gurdaspur
Miss Mary Frances Lincoln, R. N., 1920 Sargodha
Miss Glendine Lundquist, R. N., 1932 Sialkot City
Miss Elizabeth F. McConnell, R. N., 1931 Sialkot City
Miss Lillian A. McConnell, 1902 Lyallpur
Miss Rosa McCullough, 1879 Gujranwala
Miss Maude M. Miller, 1925 Sheikhupura
Miss Henrietta Moore, 1898 Pathankot
Miss Sara A. Moore, 1917 Pathankot
Miss Jean Morrison, 1895 Rawalpindi
Miss Margaret L. Murdoch, 1924 Campbellpur
Miss Marian T. Peterson, 1930 Pathankot
Miss Willa Ramsey, 1921 Pathankot
Miss Laura Reynolds, 1924 Sangla Hill
Miss Helen C. Sharp, M.D., 1932 Sialkot City
Miss Kate E. Spencer, 1918 Sargodha, North
Miss Vivian L. Trimble, 1921 Gurdaspur
Miss Helen V. Weede, 1928 Sheikhupura
Miss Dora B. Whitely, 1911 Pasrur

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884, 211 Mamillah Road, Jerusalem

NOW IN THIS COUNTRY

Miss Roma B. Beatty, 1909, 400 W. 44th St. Shadyside, Ohio
Miss Frances E. Brown, 1928, 101 W Tioga St. Philadelphia, Pa.
Miss Lois Buchanan, 1910, 217 S. Second St. Monmouth, Ill.
Miss Marie E. Cash, R. N., 1926 R. D. 6, Lebanon, Indiana
Miss Vida J. Graham, 1922, 1133 N. New St., Bethlehem, Pa.
Miss Sarah Lamont, 1928, 440 Cayuga St., Philadelphia, Pa.
*Miss Mary A. Lawrence, 1893, c-o Rev. R. E. Ayers Harmarville, Pa.
*Miss Mary E. Logan, 1891 R.D.2, Rushville, Ind.
Miss Mary R. Martin, 1890, care Mrs. R. W. Thompson, 1502 S. 77th St., West Allis, Wis.
*Miss Elizabeth McCahon, 1875, 281 Grant St., Pasadena, Calif.
Miss Louise Scott, 1916, 1801 Termon Ave., N. S., Pittsburgh, Pa.
Miss Rose Shereda, 1928, South Range, Wisconsin
Miss Georgia Wengert, 1920, Blue Mound, Kansas
*Dr. Maria White, 1886, Memorial Home, Penney Farms, Fla.

(*) Retired.

EGYPT

Miss Leota Cabeen, 1909 Alexandria
Miss Mary F. Dawson, 1922 Cairo
Mrs. Ada A. Dunlap, 1926 Assiut
Miss Davida Finney, 1914 Assiut
Miss Minnehaha Finney, 1894 Mansoura, Egypt
Miss Alta G. French, 1925 Assiut
Miss Elsie French, 1909 Esbekiya School, Cairo
Miss Martha Glass, 1921 Luxor
Miss Eulalia D. Grether, 1929 Tanta
Miss Alice Grimes, 1924 Minia
Miss May Holland, R. N., 1913 Benha
Miss Lois D. Kingan, 1926 Benha
Miss Bernice Knowles, 1932 Cairo
Miss Lucy Lightowler, 1921 Fowler Orphanage, Cairo, Egypt
Miss Helen J. Martin, 1915 Cairo
Miss E. Roxy Martin, 1901 Cairo
Miss Dora B. Mason, 1918 Assiut
Miss Ruth McCleery, 1931 Tanta
Miss Jeannette McCrory, 1916 Minia
Miss Lillian McClelland, 1923 Cairo
Miss Carol E. McMillan, 1906 Tanta
Miss Sara B. Meloy, 1923 Cairo
Miss Helen J. Noordewier, 1921 Beni Suef
Miss Venna R. Patterson, 1924 Luxor
Miss Frances M. Patton, 1922 Mansoura
Miss Estella Robertson, 1922 Cairo
Mrs. Rachel Tracy Seiver, 1925 Fayoum
Miss Isabel Simpson, 1931 Cairo
Miss Jane C. Smith, R. N., 1922 Cairo
Miss Marie F. Tait, 1925 Zagazig
Miss Mary L. Thompson, 1917 Assiut
Miss Helen May Walker, 1930 Alexandria
Miss Laura B. Walker, 1904 Luxor
Miss Elizabeth S. White, 1924 Alexandria
Miss Ruth Mary Williamson, 1924 Tanta
Miss Margaret A. Work, 1924 Fayoum
Miss Laura Wright, 1921 Tanta
Miss Elizabeth Wilson, 1932 Cairo

NOW IN THIS COUNTRY

Miss Ella M. Barnes, 1911, 225 S. Second St., Monmouth, Ill.
Miss Margaret A. Bell, 1901 Tarkio, Mo.
Mrs. Mary K. Coventry, 1918 New Wilmington, Pa.
Miss Anna B. Criswell, 1906 904 Publication Bldg., Pittsburgh, Pa.
Miss Lucia Dwight, 1919, % Mrs. P. C. Oliver 3011 Woodland Ave., Wichita, Kans.
Miss Alfretta M. Hammond, 1904 State Hospital, Warren, Pa.
Miss Rena L. Hogg, 1899 11 Bellfield Lane, Portobello, Scotland
Miss M. Evelyn McFarland, 1919 R. D. New Wilmington, Pa.
Miss Marion Paden, 1902 904 Publication Bldg., Pittsburgh, Pa.
Miss Edna B. Sherriff, 1920 R. D., Norwalk, Iowa
Miss Nellie C. Smith, 1911 % Wm. A. Smith, R. D. 12, Grove City, Pa.
Miss Ethel L. Weed, 1919 912 E. Second Ave., Monmouth, Ill.
Miss Esther W. Wilson, 1919 % Mrs. D. G. Ward, Brevard, N. C.
Miss Ruth Work, 1904 414 Lake St., Fort Morgan, Colo.

SUDAN

Miss Mary E. Cole, 1919 Khartum North
Miss Una Cole, 1918 Omdurman
Miss Elsie E. Grove, 1912 Doleib Hill
Miss Ray Huffman, R. D., 1924 Nasir
Miss Aulora R. McIntyre, 1911 Omdurman
Miss Marguerite McClellan, 1926 Khartum North
Miss C. Blanche Soule, R. N., 1921 Nasir
Miss Frances Turk, R.N., 1921 Khartum North

NOW IN THIS COUNTRY

Miss Mary Jane McKnight, 1922, R.D.3, Volant, Pa.
Miss E. Verna Pillow, 1930 Box 475, Morgan Hill, California

ETHIOPIA

Miss Dora B. Arveson, R. N., 1930 ..... Addis Ababa
Miss Viola M. Bayne, R. N., 1924 ..... Gore
Miss Marjorie Faught, R.N., 1933 ..... Addis Ababa
Miss Ruth M. Nichol, 1933 ..... Addis Ababa
Mrs. Ruth L. Walker, 1923 ..... Gore

NOW IN THIS COUNTRY

Miss Edith C. Anderson, R.N., 1929 .....
2900 W. Grand Ave., Des Moines, Iowa
Mrs. Agnes H. W. Bancroft, R.N., 1929 .....
% Mrs. W. Kent, Lincoln Avenue, Magnolia, N. J.
Miss Isabel Blair, 1922 ..... Washington, Pa.
Miss Mildred Kiemele, 1929 .....
R. 3, Niagara Falls, Canada
Miss Elizabeth McKibben, R.N., 1924,
1218 Juanita St., N. S., Pittsburgh, Pa.
Miss Florence D. White, 1923 ..... Cortland, Indiana

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Miss Helen Wright ..... Frenchburg, Ky.
Miss Martha Kindle ..... Frenchburg, Ky.
Miss Lou Berryhill ..... Frenchburg, Ky.
Miss Martha Baird ..... Frenchburg, Ky.
Dr. Esther Mitchell ..... Frenchburg, Ky.
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Miss Margaret Beveridge ..... Frenchburg, Ky.
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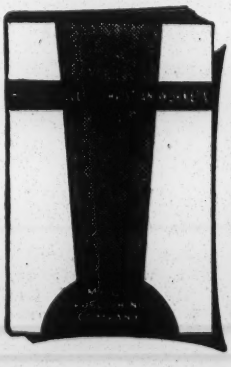

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A Little Time Apart

Tuesday, 10 A.M.

"Come ye yourselves apart and rest awhile"

God Answers Prayer

The question was asked in a group, "Do you really believe in prayer?" One answer was, "I don't know whether I believe in prayer or not." Another question, "Does God answer prayer? was answered in this shocking manner. "He never answered any of *my* prayers."

Feeling somewhat disheartened over these thoughts that would cling to my mind, one day I wandered into the parlor and began drumming on the piano, just for my own amusement or my own comfort. I played some of the Bible Songs and there straight before my eyes was the chorus of No. 227. (B.S. No. 4):

"I love the Lord, for my request
And humble plea He makes His care;
In Him through life my faith shall rest,
For He both hears and answers prayer."

How this steadied my faith! "For He both hears and answers prayer." Then I reflected on the many times God had answered my prayers, and after each time I would be so thankful that I would say: "I never will doubt God again." As the time goes on, and troubles and worries multiply, and *all* our prayers are not answered, and we have no patience to "wait on God," we are apt to become full of doubts.

Speaking of larger things, such as church problems: Why are our prayers for our missionaries to go back to preach the Gospel not answered? Why is our church decreasing in financial giving and in spiritual power? Why does it seem as if God is not blessing us? Why are our prayers for the church not answered?

This is a time for heart searching. Let us each one search our own hearts for the answer. Let us pray that God will bless us as we strive to honor and glorify Him in our denomination.

There are scores of verses on prayer in the Psalms. Read them and be strengthened.

When you have the blues, read the twenty-seventh Psalm.

When your pocketbook is empty, read the thirty-seventh Psalm.

When discouraged about your work, read the one hundred and twenty-sixth Psalm.

When depressed concerning our own part of Zion, read the one hundred and twenty-second Psalm

Let us cry to God in a volume of prayer that as He has blessed us in the past He will continue to bless us.

Let us close this Quiet Hour with these assuring words:

To God will I repair.
To God will I direct my prayer
And surely He will answer me;
His great salvation will I see.
Ps. 77—Bible Songs 161:1.

Mrs. Hetty Graham Evans, Reynoldsburg, Ohio.

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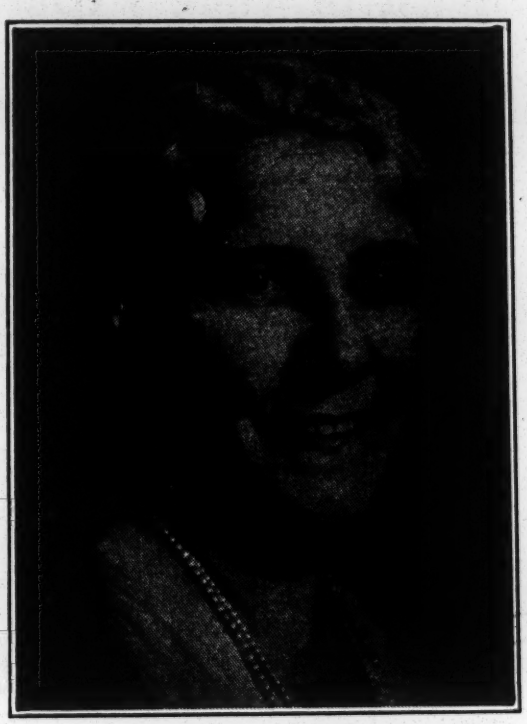

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